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SINGS UNSUNG.

BY REV. W. W. MARSH.

A white hand is touching the organ keys,
And a clear voice is singing low;
In a minor strain that is full of tears;
Now bars of a rollicking flow;
Now in bursts of power, which storm and charge
From a soul's deepest depths uprising;
And I wait as one at the gates of life,
As I list for the song unsung.

There are notes which pause at its lowest keys,
There are strains forerunning its power,
And my heart throbs quick in the music's rush,
Lending out to the golden hour;
But the high strain fades, the key is lost,
And the gates are slow closing;
I may not pass o'er the threshold, Lord,
Of the land of the song unsung.

But passing sweet was the vanishing glimpse,
And I turn, with a numbing pain,
To feel the close bounds of possible life
Pressing sharply upon me again;
And the faint bars the infinite out,
With its filius like gossamer hung;
While the song beats through the spaces far,
Still a song to our ear unsung.

Ah! the grandest poems were never writ,
Though Homer came and passed again;
And diviner strains than a Sappho sung,
May still sing on in the hearts of men;
And the loftiest chant which swells and shakes
Through the minster's arches flung,
Dies out in the sob of a hopeless pain,
For the joy of the song unsung.

And so each in his unreal life apart,
With a vague, sweet mystery came,
Bears a haunting hope of a bliss to be,
Which will not leap to speech.
And the passion deepens along the years,
From the days when the world was young;
The eyes of the boldest brim with tears,
As they wait for the song unsung.

And I think, in the sunset flushing red,
And under the solemn stars,
Of the stormy years that may come and go,
As I hear these prison bars;
And I know that in all the dim of rounds,
And the infinite changes, ranging,
I can catch but far-off, dim, clouds
Of the many-keyed song unsung.

My Lord, I will wait; for the way lies clear,
Though the sore-laden days be long;
There are flashes of sun along the way,
There are pleasant waifs of song.
Then the bar of sense, by the hand of death,
Shall at last be backward flung,
And I shall, unbound, at the threshold stand
Of the life of the song unsung.

And the rapturous song shall rise and fall,
And the splendours shall come and go,
Till the glad-some light of the glory unite
Across all the darkness below;
And the glory of morning shall fall for me
Where the fringes of darkness hung;
The fetters of flesh shall be burst at last,
When the song shall no more be unsung.

AUTUMN.

BY REV. F. H. NEWHALL, D. D.

The autumn glory is like the shout
Of the dying Christian. Nature puts
on her gorgeous apparel to array
herself for death. In pomp and splendor
she departs. There is no shrinking
from the winter winding-sheet. The
forests of oak and maple, ivy and
sumach, marching down the moun-
tains with their banners of crimson
and gold, holding aloft their blood-
bathed arms, the sentinel pines and
cedars swaying gracefully over the en-
gorged herbage, all hail the winter
death in triumph, knowing that soon
they shall live again. The vines are
blackened in the field, but the golden
pumpkin flashes forth among the per-
ished leaves. The orchards are faded,
but the red and yellow apples gleam
in the sunshine with a richer beauty.
The thorny barberry sways its ruddy
clusters in triumph against the old
stone wall. All say, through gorgeous
leaves and hanging fruit, "We die to
live again—to live in a broader,
grander life." That apple-tree is
dropping the seeds of orchards to the
ground; that oak is sowing the hill-
side with a forest as it dies. Nature
exults as the winter chill comes on,
knowing that she carries in her bosom
the seeds of spring—of a thousand
springs. Year by year Nature falls,
but she springs again in immortal
freshness, springs through the wintry
winding-sheet. The north wind must
rock the trunk and fro in order that
the roots may grapple with the strata
for a century's life; the leaf must fall
that the sap may return earthward to
take another leap heavenward. The
acorn must drop, the shell must burst,
that the imprisoned oak may break
forth in majestic beauty and power.
"That which thou sowest is not
quickened except it die."

We cannot have the morning's dewy
freshness and exultant youth till after
we have been lapped to slumber in the
shadows of the night. The daily
birth can come only from the daily
death. If man would think most

highly and feel most deeply, thought
must be sponged out from the soul's
tablets, and feeling must be quenched
in daily oblivion. Wouldst thou have
immortal thoughts, thrill with immortal
raptures? Only through the darkness
and cold of death is the road to those
eternal heights.

As dies the year, so dies the day.
What means the grandeur of the de-
clining, the setting sun? In our daily
cares and toils we look not up to see
the sun that makes life possible to us;
but as we grow weary in our work,
the sun comes down to us, and our
eyes are caught by his declining glory.
He threatens to leave us, and we are
sad that we must so soon stop our
burrowing in the earth; but as he de-
parts he puts on all his splendors to
make us forget ourselves just a mo-
ment and rejoice in his glory. That
momentary stepping away from self is
a step heavenward. "Rejoice in me,"
saith the setting sun, "rejoice, O
earth worm! for I die not, though I
go down in darkness. I shall come
again, not here, before thee, but be-
hind thee, there!" So at the Chris-
tian's sunset, as we bend down to
gaze on the prostrate clay, the same
voice comes to us, "I shall come
again, not here, before thee, in weak-
ness, in corruption, but there, behind
thee, in beauty, in power."

Nature thus speaks, the sun thus
speaks, but only to him who, looking
in the face of nature's Lord, looks in
the beams of the Sun of suns, the Sun
of Righteousness. To myriads of men
to-day Nature is but the shroud, the
coffin, of a dead and buried God. It
is most sad to see how helpless, hope-
less, heartless, are multitudes of men
all around us to-day. Wealth, learn-
ing, taste, culture, art, science, all do
not for them light up life or death.
They ask despairingly "Is life worth
living?" and declare that behind the
black curtain they can see no more
than a dog can see. The business
streets, the halls of science, the gal-
leries of art, are filled with men
who are striving with all their
might to make for themselves gods of
gold, of fame, of truth or beauty,
while their despairing souls are fami-
ne-stricken for the living God. The novels
of George Eliot and Mrs. Burnett re-
veal the despair in thousands of ele-
gant homes. Multitudes of men
around us more than suspect, and
some deliberately conclude, that the
God of their fathers is not; or, if He
is, no man can know Him. To such
the harps of heaven are broken and
the fires of hell put out. While the
appetites and passions and tastes are
fully gratified, such practical atheism
is not specially troublesome to a man
who finds all his joys in them. But
this is only the unnatural intoxication
of an hour. Man struggles in vain to
make himself a beast or a song-bird.
Wretchedness comes when the moral
man awakes within him. Appetite,
passions, tastes, are cold and cruel,
and hungry at last as the undying
worm. This is the meaning of the
gloom that has settled down like night
upon multitudes of men to-day. What
can dispel this gloom? One thing, and
only one—the Sun of Righteousness.

It may be to some a surprising state-
ment, but we have indicated here the
great and decisive proof of the resur-
rection of Christ. That proof is that
to-day Christ lives and shines. It is
not by looking into the astronomy or
the almanac that we know that the
sun shines; it is by looking at the
sun. It is only by "looking unto
Jesus" that we can know that Jesus
lives. It is true that we can infer
that He lives by studying and compar-
ing the historical documents contained
in the New Testament; but this is
mere inference, indirect, and not im-
mediate knowledge. Truth that is
reached only by reasoning, however
clear and strong the reasoning may
be, will not long bear the heavy and
constant strain of practical life.
When the well-forged chain of proofs
comes to be tested in great practical
emergencies, since it is at once appar-
ent that the whole chain is no stronger
than the weakest link, the fear will
inevitably come lest some unseen, un-
tested link may snap in the decisive
moment. But the great hope of hu-
man salvation is anchored to no chain
of historical or scientific proofs. No
manuscript, monument, or fossil can
be discovered or imagined which can
shake the real foundation of this hope.
Essential Christianity—salvation from
the guilt and power of sin through

Jesus Christ—present and conscious
salvation, is as independent of scien-
tific theories, and of Biblical criticism
also, as sunshine is independent of
the calculations in the almanac.
Christ, it is true, *did* rise, but it is
more important to know that He *is*
risen. The one is a past, and the
other a present fact. The one fact
is history, and history is valuable; but
the other fact is religion, a thing in-
finitely more valuable. Let the his-
torian insist that He *did* rise, but the
Christian preachers say, "He *is* risen.
Lo! He lives and saves! To day He
dries the bitter tears that man can
weep, breaks the iron of sinful habit that
has fettered in the soul, dispels the
nightmare of doubt and fear." These
are the great proofs that we have a
Saviour.

We have not to read Donner in
German, or Paul in Greek, in order
to discover that man has a divine Sav-
iour. Try Him by His own test; go
where He has promised to be, and see
if you do not find Him. Did He tell
you to seek Him in manuscripts and
lexicons, in crucibles and retorts?
Never! Had He done so, millions of
men must have died unsaved. Be-
fore His death, Matthew tells us that
He made an appointment with His
disciples to meet them after His resur-
rection upon a mountain in Galilee.
They went there, says this historian,
and met Him. Let it be noted that
He made no such appointment with
Pharisees or Sadducees, or with any coun-
cil of physicians to furnish them scien-
tific demonstrations concerning the phy-
siology of the resurrection body. He
agreed to meet His sincere followers,
and He kept His promise. He has
made a like appointment with thee,
if thou art really seeking after God.
If not, neither Christ, nor God, nor
truth, has any engagement with thee.

Nature offers to disclose her secrets
to him, and only to him, who seeks
for them in humble earnestness. If
a man studies Nature simply to get a
living, to become famous, or to prove
a theory, she shuts her book in his
face. Truth in nature demands a
single eye, an open heart. Truth in
Jesus makes the same demand. Na-
ture and Revelation are Old and New
Testaments written by the same
Hand. Nature agrees to show the
astronomer a transit of Venus at a
given time and place. He obediently
makes a journey to the antipodes, pre-
pares his instruments and waits patient-
ly for the appointed moment. He never
dreams of holding Nature to her en-
gagement in any other spot or at any
other moment. Man often fails to
meet Nature, but always discovers
that it is because he has not fulfilled
her conditions. In these conditions
we all recognize that Nature is inflex-
ibly rigid; and this is only another way
of saying that God is rigid in His
laws. God is as rigid in the Gospel as
in the rocks. Jesus engages, on cer-
tain inflexible conditions, to meet
with man and prove Himself divine.
Who for eighteen centuries has fulfill-
ed these conditions and failed to meet
Him? Jesus, like Nature, agrees to
meet you not on your conditions, but
on His.

"But it costs too much to meet
these hard conditions, and yet I would
see Jesus." Well, it costs a good
deal to go to Australia to see a total
eclipse. Do you expect the eclipse to
come to you in Massachusetts?

WM. TAYLOR'S SELF-SUPPORTING CHURCHES.

BY REV. D. WISE, D. D.

In Rev. William Taylor's "Ten
Years of Self-supporting Missions in
India," we have a remarkable book
written by a very remarkable man.
The true measure of a man is not his
reputation, but his achievements.
What a man does, demonstrates what
he is, intellectually, ethically, spiri-
tually. To say nothing of what Bro.
Taylor has accomplished in this
country, in Africa, in Ceylon, and
elsewhere, the creation through his
agency of the South India Confer-
ence, composed of self-supporting
churches in a heathen land, was a
work so unprecedented in these times
as to entitle him to the admiration and
affection of the church, as a very ex-
traordinary man whose labors have
been greatly blessed by the Head of
the church.

The sanctified sagacity of William
Taylor revealed to him the possibility

of forming self-supporting churches
in India. The British government,
firmly established over vast heathen
communities in that great land, gave
its unqualified, and, if necessary, its
armed, support to the principle of re-
ligious toleration. Large numbers of
British and other English-speaking
merchants, mechanics, soldiers, etc.,
were residing in its cities, and living
beside them were thousands of Eurasi-
ans, descendants of English fathers
married to native women. Many
among these classes, though not ex-
perimental Christians, were at least
in sympathy with Christianity. Some
of them, no doubt, were longing to
see established the worship to which
they had been accustomed in child-
hood, or of which they had heard
their fathers speak with affectionate
regret of its absence in the land of
their adoption or birth. To William
Taylor belongs the credit, first, of
perceiving this existing sympathy,
and then of so utilizing it as to
make it productive of such pledges
and gifts as justified the church in
sending at his request the noble-
hearted men who composed the South
India Conference. The opportunity
had just grown into maturity, and he
seized it. What he did would have
been impossible even for him to do
twenty years before. What he did
to utilize it, perhaps no other living
man could have done. Let him,
therefore, receive full credit from the
church both for the sagacity which
detected the opportunity, and for the
executive ability which enabled him
to seize it, and to mould it into so
great an accomplished fact as a Con-
ference of self-supporting churches
shining as great lights amidst mil-
lions of unenlightened souls.

But let no man be so thoughtless
or so foolish as to censure either the
church or the Missionary Society, be-
cause they did not do what William
Taylor did. The eye of the church
has been fixed on the heathen mil-
lions of India. Her work among
them is so vast that it taxes her larg-
est liberality. In a field so limitless
as heathendom she cannot do every-
thing. Nevertheless, when he be-
gan his work she approved it, sym-
pathized with it, and the Mission-
ary Board promptly appropriated
all he asked for the transit of the
brethren whom he desired to enter
that field; and the General Confer-
ence as promptly recognized his la-
bors and invested them with all the
rights and powers of an annual Con-
ference. What more than she did in
this case could be rightly required of
her?

But William Taylor's work in In-
dia is self-supporting? It is, and very
properly so, since it is chiefly among
people both able and willing to sup-
port their own worship. But mis-
sions among heathen never were, and
never can be, self-supporting until
churches are raised up among them.
All that their missionaries can do, is
to require every new convert to con-
tribute according to his ability to the
support of his local church with a
view to its becoming both self-sup-
porting and self-propagating at the
earliest moment possible. This re-
quirement is no doubt made with
greater or less fidelity. In the Foo-
chow Conference, China, it has been
done with conspicuous success. Per-
haps some of our missionaries have
been remiss in this respect. Possi-
bly, nay probably, William Taylor's
marked application of this principle
in the South India Conference may
have stimulated brethren in North
India and elsewhere to more decid-
ed action in this direction. It is be-
lieved that it has. Yet they must
not be too severely blamed if they
have shrunk from pressing this duty
of giving, too strongly, inasmuch as
even in Christian lands and among
Christian people it is a duty but
too rarely responded to with becoming
cheerfulness and fidelity. Is it rea-
sonable to expect that converts but
newly dug from the hole of the pit of
heathenism will be more generally
liberal than the average members of
churches at home?

Our unassuming Bro. Taylor, in his
endeavors to do in South America
what he did so well in India, finds
himself somewhat out of harmony
with our church machinery. His
plan in that country is to plant
schools in central points, to be sup-
ported by resident Europeans and
liberal-minded native gentlemen who

have more faith in Protestant than
in Roman Catholic methods of teach-
ing. This idea is not original with
him. It has been made practical in
Brazil and in the Argentine Republic
for many years, both by our own mis-
sionaries and other Protestant gentle-
men. Its success east of the Andes
has led many gentlemen in the coun-
tries west of those mountains to de-
sire similar schools in their cities.
This desire makes Mr. Taylor's op-
portunity in those regions. It en-
ables him to secure pledges in advance
for the support not of preachers as
such, but of teachers. By sending of
preachers and Christian ladies to
teach his schools, he hopes that op-
portunity for these preachers to do
evangelical work may sooner or later
arise. In that case these teachers,
or some of them, may become preach-
ers of a Protestant Gospel to the blind
Papists of that benighted land.

But this result is problematical.
Mr. Taylor is sanguine, but others,
well acquainted with South American
character and desirous of his success,
think the present outlook is very
unpromising. But whether success-
ful or otherwise, there is an evident
disposition in our official circles and
throughout the church, that his ex-
periment shall have fair opportunity.
Neither the bishops, nor the Mission-
ary Committee, nor the Missionary
Board, wish to place the smallest
unnecessary obstacle in his way.
The Committee has just shown its
kindly disposition by dropping from
its list of missions the names of those
portions of South America in which
his schools are in operation. It is
understood that this action is satis-
factory to Mr. Taylor, so far at least
as to neutralize the grounds on which
the complaint made in his book, of
interference with his work on the
part of our Missionary Committee,
is founded.

Bro. Taylor is so profoundly im-
pressed with the importance of his
method of establishing self-supporting
churches in foreign lands, that he is
unwilling they should be so much as
recognized, much less supervised, by
our missionary authorities. In se-
curing initial pledges for the support
of his teachers, he distinctly avows
that they are not missionaries sent
out by a benevolent organization.
This avowal may be wise and neces-
sary; or it may be—as many persons
acquainted with South American
society sincerely think it is—a need-
less embarrassment which will pre-
vent ultimate success. Be this as it
may, it is certain that this feature of
his method is the main source of any
friction that may or can arise between
his work and the missionary machin-
ery of the church. It requires a
modification of the polity of the church
with respect to its work in foreign
lands. Our present polity organizes
brethren and churches in such lands
into missions under the care of super-
intendents, thereby bringing them
into relations of oversight and ac-
countability to constituted church
authorities, especially of the bishops
and the Missionary Board. It does
not prevent the organization of self-
supporting churches, since we now
have very many such churches under
missionary jurisdiction. But our
dear Brother Taylor has so much godly
jealousy lest even the nominal con-
nection of his schools and churches
with the Missionary Board should
militate against the success of his
"Pauline principle," that he desires
such changes in our polity as will
enable him to keep his work inde-
pendent of all but episcopal super-
vision, until it is sufficiently strong
to be organized into an Annual Con-
ference, as was done in India.

Whether the next General Confer-
ence will deem it wise, safe and ex-
pedient, by some act of special legis-
lation, to meet the demands of his
exceptional method, or whether it
will insist on the maintenance of its
present system, we will not pretend
to foretell. If the latter, then, no
doubt, our loyal Brother Taylor, in the
largeness of his liberal soul, will find
out a way by which his Pauline prin-
ciple can find harmonious place among
our present modes of sending the
Gospel to the ends of the earth.

It often happens that men are very
pious without being very good. Their
religion expends itself in devotional
feelings and services, while the evil
passions of their nature remain unsub-
dued.—Charles Hodge.

DURBIN AS AN ORATOR.

BY REV. E. WENTWORTH, D. D.

In an article on John McClintock,
in the October *Quarterly*, Milburn
sketches the oratorical manner com-
mon with Durbin in his palmy days
as a pulpiteer. His appearance, voice
and manner were all against him—
"frame slight," head small, "face
dull," "eye inexpressive," discourse
conversational for the first half-hour,
"language plain, style simple, unlab-
ored, thought ingenious and subtle
rather than profound," tone monotonous
and drawing. All of a sudden
the preacher would undergo a com-
plete transformation; his "voice grew
round, full, flexible, sonorous; his
action full of power and fire; his
form seemed to dilate to gigantic
size; his face and features became
mobile, dramatic, radiant; his eye
shone with a splendor that dazzled
beholders!" The congregation was
electrified, awe-stricken, roused to
shouts or dissolved in tears and emo-
tion.

A Kentuckian, born in 1800, start-
ing out to preach at eighteen, he
held his earliest audiences by a
strange spell and thrilled them with
electric bursts of surprising eloquence.
His vehement style broke health and
voice and sent him home for six
months, where his voice gradually
regained its original power. This is
probably the reason why he adopted
the conversational style that formed
the basis of his subsequent pulpit
ministrations. Commencing frontier
itinerancy in the Ohio Conference in
1820, he prosecuted his studies, like
Lincoln, in log cabins, by the light
of pitch-pine knots, studied English
grammar on horseback, entered the
Miami University, studied and re-
cited week days, giving Saturdays
and Sundays to his circuit work, com-
pleted his course in the Cincinnati
College, graduated, became professor
in and agent for Augusta College; in
1831, chaplain of the United States
Senate, famous there for his marvel-
ous eloquence, the admiration of such
princely orators as Calhoun, Clay
and Webster. In all subsequent po-
sitions—editor, president of Dickin-
son, city pastor, presiding elder, and
missionary secretary—he retained his
power over popular audiences, though
the peculiar feature of electrifying
congregations with a single burst at
some point in his discourses, seemed
to pass away. Was it natural, or
was it an oratorical artifice? Per-
haps it was both. A single thunder-
clap out of a clear sky is certainly
more startling than a Niagara roar,
however thunderous. A drawl is not
more tiresome than a continuous
bawl.

My acquaintance with Dr. Durbin
commenced in 1850; and he had
then already passed his characteris-
tic pulpit zenith, though he re-
mained a powerful and effective
speaker to the last of his public of-
ficial life. Traditions of the man
and his methods were rife at Carlisle
thirty years ago. There he spent
his best years, in company with the
marvelous men who are now all
clustered in the upper firmament—
Emory, McClintock, Allen, Cald-
well. Let me set down the few
things I have heard from those who
knew Durbin better than I. To young
men preparing for the ministry at
Dickinson, he was wont to say:
"Preachers put too many thoughts
into a sermon, more than the people
can carry away; your aim should
be to impress a few thoughts by il-
lustration and repetition. If you
have succeeded in lodging a single
important idea in the popular mind,
it is all you need aspire to do in a
single discourse."

Bascom's vice was overloading.
Durbin heard this wonderful orator
when young. He began somewhat
like this: "Peter commenced his
ministry at Jerusalem with a thun-
der-bolt that laid Ananias and
Sapphira dead at his feet." Majes-
tically he rolled out a succession of
similar phrases, which Durbin strove
to remember; but when he had
chased him through two hours, los-
ing each preceding idea in the effort
to hold on to the one that followed,
he could remember only the sentence
with which the orator closed: "Sin-
ner, you will be damned so deeply,
that the lightnings of God, burning
after you to all eternity, will never
be able to overtake you!"

It often happens that men are very
pious without being very good. Their
religion expends itself in devotional
feelings and services, while the evil
passions of their nature remain unsub-
dued.—Charles Hodge.

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tising mediums in
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Durbin's mode was entirely an-
tipodal to Bascom's. "Jimmy
Brown," of the Baltimore Con-
ference, used to say: "The body of
Durbin's discourse was like the dead
coloring on a frescoed wall, out of
which started, in *altissimo* relief, the
single thought that he wished to
make distinctly prominent." And,
certainly, none of the old painters
were more effective than Durbin.
He did not always succeed; perhaps
did not always try; perhaps waited
for opportunity, or for inspiration.
He knew that the surprising becomes
common by repetition. A member
of Congress—I forget who—used
to narrate a circumstance that oc-
curred when Durbin, as chaplain,
was preaching one Sunday, in the
hall of the United States Senate.
He went drawling through his dis-
course till he reached his climactic
thought, when, as usual, he lighted
up, but failed to strike fire. On or-
dinary occasions he could have let it
go for that time, but at this time he
paused, and drawled out, in sub-
stance: "The idea I just advanced
is the main thought of this discourse.
Owing to some want of attention on
the part of the audience, I perceive
it has failed to make the impression
upon your minds that it makes upon
mine. Now, with your permission,
my hearers, I will go back, and re-
iterate some of my last statements;
and if you attend, I think you will
agree with me." In his most draw-
ling style he laid the charge, "want
of attention," to the audience till he
had roused their interest and curi-
osity to its utmost pitch of tension,
when he suddenly changed his man-
ner to that described by Milburn, and
in trumpet tones went through the
passages he had already recited, in a
way that seemed to bring the heavens
and earth together. "Nobody but
an old stager in oratory," said the
narrator, "could perform a feat like
that!"

[To be concluded.]

—Harper & Bros. have bound very neatly
the last year of their beautiful child's paper,
the *Young People*, and it makes one of
the most attractive of the holiday gift books for
the children. It is profusely and finely illus-
trated, and is filled with stories and mis-
cellany by the best writers of the land.

Mr. Thomas W. Knox, whose elegant vol-
umes giving the fortunes of "Boy Travellers
in the Far East," as published by the Harpers,
have fairly captured the young people in their
annual appearance for the last three years,
sends out a fourth, equally interesting and at-
tractive, and even more instructive. It is
called, "Adventures of Two Young Men in
Egypt and the Holy Land." The incidents are
applied and naturally told, the descriptions
are vivid, and the abundant illustrations
render the details seen by the fortunate
boys fairly visible to the readers far
across the ocean. It is one of the handsomest
and best of the Christmas books for
young people. The beautiful maps on the in-
side of the covers enable the reader to follow
readily the travelers in their delightful jour-
ney.

Another attractive volume for older as well
as young people is "Knocking Round the
Rockies," by Ernest Ingersoll. The writer
was connected with the United States Geologi-
cal and Geographical Survey of the Territo-
ries, in 1874, and out of his minutes and let-
ters written to periodicals he has compiled
this very graphic and lively volume. The il-
lustrations are capital. The book makes an
admirable guide to these hitherto rarely-trav-
eled central regions of our country and will
preserve the story of the vicinities when
the fast flowing stream of population reaches
them and entirely changes their natural fea-
tures.

The Harpers have also just issued, in their
portable series of Shakespeare's works edited
by William J. Rolfe, "King Henry the
Sixth," in three parts; and an amusing story,
full of laughable and pathetic incidents, with
a very touching close, entitled "Mr. Stubbs
Brother." It teaches a thoughtful tenderness
for the ignorant, unfortunate, and even vi-
cious.

—The *North American Review* for Decem-
ber has an instructive and eminently sensible
sympposium upon the "Health of American
Women," participated in by Dr. Dio Lewis,
Mrs. Elizabeth Cady Stanton, and Dr. James
Read Chadwick. It would form a good tract
to circulate in our young ladies' institutions.
Gov. B. R. Sherman gives a warmly-appreci-
ative account of "Constitutional Prohibition
in Iowa." General Grant makes another
effective appeal in behalf of Major Gen.
Fitz-John Porter. Richard A. Proctor has
an interesting paper upon the "Influences of
Food on Civilization." Prof. George P.
Fisher presents the admirable lecture which he
delivered before the Newton Theological Sem-
inary on the "Decline of Clerical Authority."
The closing symposium is upon "Success on
the Stage."

—The *International Review* for November
contains a suggestive article upon "Railroad
Co-operation;" a paper by ex-Senator Wad-
leigh, entitled "A Few Hints on the Foreign
Policy of the United States;" a sharp review
of "English Views of America;" a paper
by Geo. W. Julian on "The Truth of Anti-
slavery History;" an essay by John Roach
upon "What the Tariff Laws have Done for
Us;" and an interesting paper by M. Rome-
ro upon "Railways in Mexico." Published
by the Industrial Review Co., Philadelphia.

Miscellaneous.

AN OPEN LETTER
To the Bishops of the Methodist Episcopal Church.

DEAR FATHERS AND BRETHREN: Though I am a son in the Gospel and under the promise to give reverent obedience to you as chief pastors of the Church of Christ, I am not thereby shut out from respectfully addressing you on a topic of vital interest to you and to all who desire the prevalence of pure Christian doctrines. In giving to you my ordination vows, I most solemnly promised to "be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word." The continuance of probation after death I can but consider not only "erroneous and strange," but exceedingly harmful to the souls of men already prone to procrastinate repentance toward God and faith in Jesus Christ.

By your authority the candidates for orders are required to pass three annual examinations in Pope's "Compendium of Christian Theology." The excellences of this treatise are many and great. I cannot now specify them. They are obvious, and they must have determined your choice. Dr. Pope does not openly and plainly teach probation after death; but this he does indirectly. He asserts the premises from which future probation may be, or rather must be, inferred! These are,—

1. "Not an individual of all the countless hosts of the descendants of Adam will be dealt with save on the basis of a trial that was appointed for himself, as if he were the only individual in probation" (Vol. 3, p. 105). Now add to this the minor premise—all of Adam's descendants do not have a trial in this life—and the conclusion must follow, "Therefore there is a probation in the world to come." In fact, Dr. Pope plainly hints this inference, though he does not logically formulate it. "Either through direct preaching or through indirect, in this world or beyond it, certainly before the judgment day, the name of Jesus will be, it must be, the touchstone of every man's will and arbiter of his destiny" (Vol. 3, p. 103). All of this cogently makes for the doctrine of a future probation.

2. We are, therefore, not surprised that the hint of preaching the name of Jesus beyond this life should be accompanied by a departure from the traditional orthodox exegesis of 1 Peter 3: 18, 19. "The Redeemer's descent into Hades was accompanied by a proclamation of His Gospel. Sound exegesis requires this" (Vol. 3, p. 333). It is not the purpose of this epistle to controvert Dr. Pope's statements, but to set forth what he teaches. In exact harmony with the doctrine that this life is not the only probation, is his translation of 2 Cor. 6: 2: "Behold, now is an accepted time; behold, now is a day of salvation." The substitution of the indefinite article for the definite may be literal Greek, but so great a Greek scholar as Meyer does not sanction it in this passage, though his doctrinal proclivities lean strongly toward liberalism.

3. In harmony with the doctrine of future probation, Dr. Pope argues that the intermediate state is a part of time and not a segment of eternity, because "the grace of patient waiting" must be exercised, which grace "cannot exist in eternity." Then follows a very extraordinary piece of cautionary advice for a son of Wesley to give to Methodist preachers, respecting the manner of preaching on the state of the dead. "The extremes of assuming a perfect unchangeable fixedness of condition on the one hand, and of assigning to Paradise the true work of probation on the other, must be avoided." (Vol. 3, p. 384). In plain Saxon, we who stand between the living and the dead, and are laying heaven, earth and hell under tribute to afford motives to induce men to immediate repentance, must not tell sinners that they cannot repent after they are dead, nor should we assure them that they can find in Paradise a fitness for the judgment day. Between these two extremes against which we are cautioned, between this theological Scylla and Charybdis, what are we to preach? Will your Episcopal Board tell us?

4. In keeping with the idea of a future probation in the mind of Dr. Pope, half-revealed and half-concealed, is an utter absence of argument for infant salvation. A glance at the full index of topics reveals this. This is a strange omission in a Wesleyan theology. The bare assertion of infant salvation occurs in Vol. 3, p. 428, on the ground of Christ's "prescriptive right." But this is plainly inconsistent with the strong assertion that salvation must result from a probation in every

individual case. I therefore appeal to your venerable body to tell me what topic of consolation I shall apply to the stricken hearts of parents as I stand up in their darkened parlors, beside the coffins of their infant dead, and try to minister comfort in their hour of sorrow? Shall I point them to a future probation as more than hinted by the theologian on whom you have set your episcopal seal? Or shall I follow Wesley, and Watson, and other Arminian expositors, in the assertion that probation is not a necessary preliminary to salvation, and is not of right, but of grace? Again, when I preach my annual missionary sermons and ask my people to contribute to send missionaries to the pagans, shall I assure my hearers that those unreached by the gospel message in this world will, "beyond it, certainly before the judgment day," be so evangelized that "the name of Jesus will be, must be, a touchstone of every man's will and the arbiter of his doom?" If I so preach, and, in consequence, a committee of trial for heresy should send me up to the episcopal chair for a rebuke, will you administer the rebuke with the very discipline in your hands requiring me to study the book containing the well-sprouted seeds of this heresy?

Though not a prophet, nor a prophet's son, I venture the prediction that if Pope's "Compendium of Theology" continues to be the standard of Methodist theology, there will be plenty of heresy in the Methodist Episcopal Church in the near future. I adjure your venerable body, at your next meeting to issue a strong and unequivocal caveat against an error which is giving our sister evangelical churches so much trouble, and which is coming into avowal in some parts of our beloved Methodism. I call upon you for this expression because you have, inadvertently in all probability, given this error a seeming endorsement by that exercise of your episcopal authority which placed Pope's "Theology" in the course of study. Better return to Watson's "Institutes" with their lumbering sentences and antiquated philosophy than to adopt the perilous novelties and German speculations of the terse and scholarly Pope.

Yours, in the love of the truth as it is in Jesus, DANIEL STEELE.

THE GENERAL MISSIONARY COMMITTEE.

SECOND DAY.

(Continued.)
Germany and Switzerland were called: For the work, \$21,000; for debt at Berlin, \$600; Dr. Fowler moved to add \$2,400 for liquidation of general debt; total, \$24,000.

Scandinavia was called—Denmark, for work, \$9,432; Norway, for work, \$12,011; to save churches, \$961; Conference claimants, \$506; Dr. Fowler moved to add \$2,400 for liquidation of general debt; total, \$24,000.

At this point Bishop Andrews announced a letter from a liberal, well-known friend of missions, Mr. Goucher of Baltimore. Amid applause it was called for, and read, to the effect that he was impressed there should be an advance in India in the educational work. Fifty new schools should be planted, with thirty to fifty scholars each. Scholarships should be founded for one hundred best scholars. If the school at Moradabad should be raised to the grade of "high," he would pay for buildings, and found and support these schools for five years, provided the Board would not diminish the work, and send out, when necessary, one new man to take charge of the undertaking. It was immediately moved to refer the matter, for immediate action, to a committee consisting of Bishop Harris, Dr. Fowler and Dr. Edwards, of Baltimore. The session was adjourned.

THIRD DAY.

Bishop Wiley was in the chair. Dr. J. W. Locke, of Illinois, led the religious service. The minutes of yesterday were read and Bishop Simpson said that the committee of reference on South American matters was ready to report this morning. The report was ordered, and Dr. Baldwin read it, to the effect that Dr. Taylor was present with the committee, and requested that all relation between his missions in South America and the Missionary Committee shall cease, and that they be not included in the list. He understands that this will prevent the appointment of brethren from the Conferences to his work, or their ordination. It was thereupon moved that Central America, Northeast and Western South America be struck from the mission list, and the whole work be denominated "The South American Mission." The motion was adopted, and the report of the committee ordered to be spread on the record, with the signatures of the committee attached.

South India was called, and Dr. Fowler moved to take a burden of debt from the shoulders of Dr. Thornburn on account of a church property at Allahabad. Bishop Merrill spoke of the value of the property and the merit of Dr. Thornburn. The committee voted \$4,250 to wipe out the debt.

Bulgaria was next in order, and for the work was asked \$10,504; for prop-

erty at discretion of the Board, \$6,000; total, \$16,504.

A long discussion arose. Bishop Merrill said, if no property in the shape of houses and churches be secured, we may as well retire. Dr. Curry gave a brief history of the mission. He said the converts there existed much as they did under the pagan Roman government. There are causes why we have not had great success: No real estate, not so well manned, no Napoleonic man; but the work is getting into better shape.

Oliver Hoyt, esq., read statistics from Missionary Report, showing very little actual progress—about a couple dozen of members, small collections, and \$169,000 spent. He asked, Can we not do better elsewhere?

Dr. Buckley moved to strike off \$2,000 from appropriation for property, and \$2,000 more from that for the work. Bishop Simpson opposed the motion to reduce. The mission had been unfortunate through Turkish commotion, with Bulgaria the skirmish line of battle, and no property in the mission. We alone, besides the Greek Church, have any religious showing. We have now a man there thoroughly master of the language. Dr. Long is in the college at Constantinople. Shall we withdraw in face of 100,000 population?

Dr. Tiffany was in favor of stopping because this mission is more in the way of the laymen and their gifts than any other. Bishop Hurst asked, Why should we stop? It is an orphaned child that has been starved. Why should we complain that it has not grown? Our people have been slain in the wars, and the country covered with skulls. When the freedom of Bulgaria was in question, Mr. Schuyler came to our missionaries for information. Dr. Long was summoned to England by the English Minister, and England did not help Turkey. This is the meeting-place of Europe and Asia, in the new civilization of the day. When Paul heard the voice, "Come over and help us," he went. When we hear, shall we run away?

Dr. Buckley's motion was voted down. The debate continued. A telegram from Bishop Foster and Secretary Reid, now in Bulgaria, was read to the committee, favoring the request of the recommendation of the Committee; and, finally, the sum of \$16,504 was voted. Italy came up next. The recommendation of the committee was passed, with \$2,000 in addition for property at Bologna—\$26,500.

Mexico was announced. Bishop Andrews gave information that seven principal places, with outlying districts, and property at four certain points, are occupied. There are eight American missionaries, with native helpers. For the work, and for property at disposal of Board, \$32,835.

Japan—for work, \$31,467; at disposal of Board, \$4,200; total, \$35,667. Bishop Wiley now rose and made a communication from Bro. Goucher respecting the West China Mission. If the Board will go forward with the work, Bro. Goucher will continue, for another year, his \$5,000 subscription. It was moved and carried that the appropriation for West China be raised from \$7,728 to \$10,000, conditioned on Bro. Goucher's gift. A committee, also, for Bishop Wiley, Dr. Edwards and Bro. C. Scott, was appointed heartily to thank Bro. Goucher.

Missions in United States were called, and Arizona received \$18,000; Bro. Adams is superintendent. Population 90,000; railroads and new towns are being built; churches are being erected and paid for. We have more property than all the other denominations combined. *Black Hills*, \$3,600; *Dakota*, to be distributed over forty-seven points, \$5,500; *Indian Territory*, \$290; *Montana*, eleven points, asking \$400 each. Bro. Higgins is the superintendent. His district covers 135,000 square miles. The population is all the time increasing. The Northern Pacific runs right through the territory. An educational institution is started. Our work is in advance of all other religious work. The sum of \$8,500 was granted. The committee adjourned.

FOURTH DAY.

Bishop Andrews took the chair at 10 A. M., and called Dr. Trimble, of Ohio, to open the convention. Gen. Fisk moved a committee of five, to make grateful utterance to the church because of advance in contributions; to show what the advance in missionary work has been; and to exhort the church to increased liberality. The average advance has been 17 per cent. The Southern belt has advanced 17 per cent. One hundred and forty-two thousand dollars is the excess over the amount of two years ago. Dr. Buckley urged the appointment of the committee; and it was made to consist of Gen. Fisk, Bishop Warren, Dr. Lich, Dr. Beman, and Oliver Hoyt, esq.

A resolution was offered by Dr. Edwards, of Baltimore, from the committee appointed respecting the death of Bishop Scott, commending the purity and excellency of his life and character, and the safety and soundness of his administration as a bishop. The resolution was passed unanimously by a rising vote.

New Mexico was called, and Bishop Bowman represented. There are twenty appointments, increasing population and progress. The denominations who had retired have come back, and there is competition. Schools are much needed. The population is mixed of Americans and Spanish, and many Indians are present. For work, \$10,500; for new work at disposal of board, \$2,000; total, \$12,500.

Utah was taken up: For the work and schools, \$7,000; for debts, at disposal of Board, \$2,000; for buying a lot, etc., \$2,000; total, \$11,000. Dr. Fowler characterized this mission as constituting our most difficult work. No conversions are made among the Mormons—only among the Gentiles. Outside is a baptized heathenism, a most important factor to be in our future history. We cannot come out, but must stay and labor on, especially through our schools.

At the afternoon session Rev. Dr. Knowles, of Newark Conference, was invited to lead the religious services by Bishop Warren.

West Nebraska, with thirty-three appointments, was granted \$3,800. *Montana*, for Indian work, was called. The Government largely helps the schools. A long debate took place on the various policy towards the Indians. Dr. Curry thought that all the Indians should be put in "the Reservation;" Gen. Fisk, that the Indian should be treated as a man, civilized as soon as possible, and incorporated with the rest of the people; \$2,500 were appropriated, at disposal of the Board.

Dr. Fowler introduced a matter about a missionary vessel employed in the work in Central China. The superintendent had found it necessary to buy the boat; he had raised a part of the money, and \$500 were granted for the balance.

Domestic Missions were called. For Austin Conference, \$7,250; Texas (colored), \$4,000; West Texas Conference, \$4,000; Southern German, \$8,000. Bishop Warren said this Conference covers an immense territory, and the expense of traveling is very great. They are now starting an academy.

Bishop Harris reported preamble and resolutions from the Goucher committee concerning the fifty new schools, vernacular, in India; a high school at Moradabad, and the buildings necessary, and one hundred scholarships; signifying the acceptance of Brother Goucher's generous proposition, and the hearty thanks of the committee to him. The report was unanimously accepted, and a copy ordered for Bro. Goucher.

Domestic Missions No. 3 were taken up. For Welsh Mission in New York, \$200; Scandinavian Missions, California (Swedish and Norwegian), with a church (Norwegian) in San Francisco, and work in the neighborhood, \$2,200; New York East Swedish, \$1,600; New York East Norwegian Mission (a new Bethel-ship has been donated at New York City), granted, \$2,000; New England Swedish, including a large territory, with half a dozen churches, \$1,500. Bishop Merrill reported great progress. Northwest Norwegian, \$5,500. The committee adjourned.

FIFTH DAY.

Bishop Hurst appeared in the chair. General Fisk led the devotions.

Under Domestic Missions, Northwest Swedish received \$7,000; for establishing Norwegian work in Oregon, under the Conference, \$1,000.

English-speaking Conferences:—

Alabama Conference,	\$2,250
Arkansas "	4,500
Blue Ridge "	3,500
California (of which for new work, \$1,500)	3,500
Central Alabama Conference,	2,500
Central Tennessee "	3,500
Colorado "	5,400
Columbia River (of which for new work, \$1,000)	6,000
Delaware (colored) Conference,	1,300
Detroit "	2,500
East Maine "	1,000
East Tennessee "	1,250
Florida "	3,500
Georgia "	4,000
Holston "	3,000
Kanawha (of which for colored work, \$1,000)	2,500
Kentucky Conference,	\$5,000
Lexington "	2,700
Litchfield "	3,000
Louisiana "	4,000
Michigan "	3,000
Minnesota "	3,000
Mississippi "	2,500
Missouri "	3,000
Nebraska "	3,200
Nevada "	2,000
North Carolina (colored) Conference,	2,750
Northwest Iowa "	2,500
Northwest Kansas "	4,000
Northwest Louisiana "	2,500
St. Louis Conference,	4,000
Savannah "	3,150
South Carolina "	6,500
Southwestern California, "	4,000
Southern Mexican work, "	3,500
South Virginia Conference, "	3,500
South Kansas, (of which for colored work, \$200)	2,100
Southwest Kansas Conference, "	4,000
Tennessee "	3,000
Vermont "	1,000
Virginia "	5,000
Washington "	2,400
West Wisconsin "	2,500
Wisconsin "	2,000

At the afternoon session Bishop Simpson took the chair. Rev. C. V. Anthony conducted the devotional exercises.

Kentucky Conference, \$5,000; Lexington, 2,700; Litchfield, 3,000; Louisiana, 4,000; Michigan, 3,000; Minnesota, 3,000; Mississippi, 2,500; Missouri, 3,000; Nebraska, 3,200; Nevada, 2,000; North Carolina (colored), 2,750; Northwest Iowa, 2,500; Northwest Kansas, 4,000; Northwest Louisiana, 2,500; St. Louis Conference, 4,000; Savannah, 3,150; South Carolina, 6,500; Southwestern California, 4,000; Southern Mexican work, 3,500; South Virginia Conference, 3,500; South Kansas, (of which for colored work, \$200), 2,100; Southwest Kansas Conference, 4,000; Tennessee, 3,000; Vermont, 1,000; Virginia, 5,000; Washington, 2,400; West Wisconsin, 2,500; Wisconsin, 2,000.

At the afternoon session Bishop Simpson took the chair. Rev. C. V. Anthony conducted the devotional exercises. Mrs. Davis extended a warm welcome to the delegates and strangers, in behalf of the Cincinnati ladies, and in a few words touched upon the importance and pressing needs of the Home Missionary cause, and the new inspiration which she felt from this time would be given to the enterprise. Mrs. Mary Haven Thirkield was elected secretary, and Miss Anna E. Fish assistant secretary.

Each Conference Society is entitled to two delegates to the convention. Twenty delegates, from the following Conferences, responded to the roll call: North Ohio, East Ohio, Central Ohio, Cincinnati, Michigan, Rock River, Upper Iowa, Southeast Indiana, North Indiana, South Carolina, Erie, Ohio, Newark. Standing committees were appointed on—enrollment, finance and mission fields, constitution and by-laws, missionary intelligence, conduct of auxiliaries, supplies for fields, beneficiaries, missionary candidates, resolutions. A large company was present and with the delegates enjoyed a bountiful lunch provided for them in the church.

At 2 P. M. the meeting was called to order. Mrs. Hayes in the chair. Rev. Wm. L. Haver, of Boston, in a few words referred to the interest which his father—the late Bishop Gilbert Haver—had taken in this work; spoke of the fields which he himself had visited, and the true sympathy he had with all home-missionary workers. Mrs. R. S. Rust presented the report of the corresponding secretary, giving a comprehensive statement of the origin and workings of the Society, the good already accomplished, and earnest works for more funds and workers. Mrs. L. M. Dutton, of Greenville, S. C., vividly pictured the Southern home and schools where she has labored as a missionary. Miss Fanny Poage, representing the "Lucy Hayes Mission Band" of Fairmount, the first juvenile society organized auxiliary to the W. H. M. Society, related the story of the youthful workers, and presented \$25 as an offering from the band; she also gave to Mrs. Hayes a beautiful bouquet as a tribute to her kindness and influence in the work. Mrs. Hayes expressed her thanks for the unexpected gift, and handed the \$25 to the treasurer. Short addresses were also made by "Mother Stewart" of Springfield, O., Mrs. H. Thane Miller on behalf of the Baptist missions, and Mrs. Dr. McMullen on behalf of the Presbyterian missions. Mrs. Dr. Kauler was also present, and made some pleasant remarks.

On Tuesday, many distinguished ladies held at Louisville, Ky., were presented to the meeting. Among these was Mrs. J. Ellen Foster of Iowa, who gave an address in strong and earnest words. Mrs. Georgia Hulse McLeod, of Balti-

more, paid a kind tribute to the missionary, Mrs. Danton, giving a brief account of her successful labors in South Carolina.

Mrs. Dr. Marey, of Evanston, presented the report of the committee on missionary candidates, which was amended and adopted. The treasurer of the executive board, Mrs. A. R. Clark, reported as follows: Whole receipts, \$67,000.04, including bequest of \$1,165.75; whole expenditures, \$5,371.71; value of boxes sent, \$1,433.21; leaving in the treasury, including the Utah fund, \$2,328.33.

The afternoon session was occupied with reports from the several Conferences, which were full of encouragement. Mrs. E. C. Wright, of Michigan, presented the report of the committee on conduct of auxiliaries. A telegram was then read, bringing greetings from the executive committee of the W. N. C. T. Union, still in session at Louisville, to which a fitting response was sent by the ladies of the W. H. M. Society. Miss Jennie Smith, the successful evangelist among railroad men, was present and addressed the meeting.

Before closing the session, a sum of \$75 was subscribed towards fitting up a work-room in Clark University, where the girls should receive instruction in cooking and house-keeping. Five life memberships were also secured, bringing into the treasury the sum of \$100. A large company gathered in the church on Tuesday evening, to listen to an address by Rev. J. L. Lansing, of Stamford, Conn. His words were strong and convincing, oftentimes rising into true eloquence. His leading thought was that the great need of the times is the purification and improvement of American homes, and that these be made the special object of most strenuous and well-directed evangelistic effort.

On Wednesday morning Mrs. Dr. Hoyt presented a communication from the Woman's Board of Missions of the Interior, then convened in the Seventh Street Congregational Church, inviting the ladies to attend their sessions. A committee of two were appointed to convey fraternal greetings and present the thanks of the meeting. The subject of union between the Woman's Missionary Society on the Pacific Coast and the Woman's Home Missionary Society being brought up, it was moved that the whole matter be referred to the committee to be appointed to confer with the managers of the Missionary Society at New York. The report of the committee on beneficiaries was read and adopted. The rest of the morning was occupied with reports from Conferences.

At the afternoon session Bishop Merrill took the chair, and Dr. Lemon opened with prayer.

A motion prevailed that the appointments to the various Conferences remain as they were last year.

The Committee voted the sum of \$32,000 for the reduction of the debt (\$76,000).

The Committee then adjourned.

J. W. H.

WOMAN'S HOME MISSIONARY SOCIETY.

The first annual meeting of the board of managers of the Woman's Home Missionary Society assembled in St. Paul, Minn., at the Hotel Hamilton, Monday morning, Oct. 30.

After devotional exercises, Mrs. Ruthenford B. Hayes, president of the board, opened the meeting with a brief address, in which she spoke of the deep interest she felt in the object and work of the organization. Regarding her unfamiliarity with the business features of the convention, on account of her distance from the executive committee, she transferred the word of direction to Mrs. John Davis, first vice-president. Mrs. Davis extended a warm welcome to the delegates and strangers, in behalf of the Cincinnati ladies, and in a few words touched upon the importance and pressing needs of the Home Missionary cause, and the new inspiration which she felt from this time would be given to the enterprise. Mrs. Mary Haven Thirkield was elected secretary, and Miss Anna E. Fish assistant secretary.

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J. W. H.

WOMAN'S HOME MISSIONARY SOCIETY.

The first annual meeting of the board of managers of the Woman's Home Missionary Society assembled in St. Paul, Minn., at the Hotel Hamilton, Monday morning, Oct. 30.

After devotional exercises, Mrs. Ruthenford B. Hayes, president of the board, opened the meeting with a brief address, in which she spoke of the deep interest she felt in the object and work of the organization. Regarding her unfamiliarity with the business features of the convention, on account of her distance from the executive committee, she transferred the word of direction to Mrs. John Davis, first vice-president. Mrs. Davis extended a warm welcome to the delegates and strangers, in behalf of the Cincinnati ladies, and in a few words touched upon the importance and pressing needs of the Home Missionary cause, and the new inspiration which she felt from this time would be given to the enterprise. Mrs. Mary Haven Thirkield was elected secretary, and Miss Anna E. Fish assistant secretary.

Each Conference Society is entitled to two delegates to the convention. Twenty delegates, from the following Conferences, responded to the roll call: North Ohio, East Ohio, Central Ohio, Cincinnati, Michigan, Rock River, Upper Iowa, Southeast Indiana, North Indiana, South Carolina, Erie, Ohio, Newark. Standing committees were appointed on—enrollment, finance and mission fields, constitution and by-laws, missionary intelligence, conduct of auxiliaries, supplies for fields, beneficiaries, missionary candidates, resolutions. A large company was present and with the delegates enjoyed a bountiful lunch provided for them in the church.

At 2 P. M. the meeting was called to order. Mrs. Hayes in the chair. Rev. Wm. L. Haver, of Boston, in a few words referred to the interest which his father—the late Bishop Gilbert Haver—had taken in this work; spoke of the fields which he himself had visited, and the true sympathy he had with all home-missionary workers. Mrs. R. S. Rust presented the report of the corresponding secretary, giving a comprehensive statement of the origin and workings of the Society, the good already accomplished, and earnest works for more funds and workers. Mrs. L. M. Dutton, of Greenville, S. C., vividly pictured the Southern home and schools where she has labored as a missionary. Miss Fanny Poage, representing the "Lucy Hayes Mission Band" of Fairmount, the first juvenile society organized auxiliary to the W. H. M. Society, related the story of the youthful workers, and presented \$25 as an offering from the band; she also gave to Mrs. Hayes a beautiful bouquet as a tribute to her kindness and influence in the work. Mrs. Hayes expressed her thanks for the unexpected gift, and handed the \$25 to the treasurer. Short addresses were also made by "Mother Stewart" of Springfield, O., Mrs. H. Thane Miller on behalf of the Baptist missions, and Mrs. Dr. McMullen on behalf of the Presbyterian missions. Mrs. Dr. Kauler was also present, and made some pleasant remarks.

On Tuesday, many distinguished ladies held at Louisville, Ky., were presented to the meeting. Among these was Mrs. J. Ellen Foster of Iowa, who gave an address in strong and earnest words. Mrs. Georgia Hulse McLeod, of Balti-

more, paid a kind tribute to the missionary, Mrs. Danton, giving a brief account of her successful labors in South Carolina.

Mrs. Dr. Marey, of Evanston, presented the report of the committee on missionary candidates, which was amended and adopted. The treasurer of the executive board, Mrs. A. R. Clark, reported as follows: Whole receipts, \$67,000.04, including bequest of \$1,165.75; whole expenditures, \$5,371.71; value of boxes sent, \$1,433.21; leaving in the treasury, including the Utah fund, \$2,328.33.

The afternoon session was occupied with reports from the several Conferences, which were full of encouragement. Mrs. E. C. Wright, of Michigan, presented the report of the committee on conduct of auxiliaries. A telegram was then read, bringing greetings from the executive committee of the W. N. C. T. Union, still in session at Louisville, to which a fitting response was sent by the ladies of the W. H. M. Society. Miss Jennie Smith, the successful evangelist among railroad men, was present and addressed the meeting.

Before closing the session, a sum of \$75 was subscribed towards fitting up a work-room in Clark University, where the girls should receive instruction in cooking and house-keeping. Five life memberships were also secured, bringing into the treasury the sum of \$100. A large company gathered in the church on Tuesday evening, to listen to an address by Rev. J. L. Lansing, of Stamford, Conn. His words were strong and convincing, oftentimes rising into true eloquence. His leading thought was that the great need of the times is the purification and improvement of American homes, and that these be made the special object of most strenuous and well-directed evangelistic effort.

On Wednesday morning Mrs. Dr. Hoyt presented a communication from the Woman's Board of Missions of the Interior, then convened in the Seventh Street Congregational Church, inviting the ladies to attend their sessions. A committee of two were appointed to convey fraternal greetings and present the thanks of the meeting. The subject of union between the Woman's Missionary Society on the Pacific Coast and the Woman's Home Missionary Society being brought up, it was moved that the whole matter be referred to the committee to be appointed to confer with the managers of the Missionary Society at New York. The report of the committee on beneficiaries was read and adopted. The rest of the morning was occupied with reports from Conferences.

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(ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.)

ZION'S HERALD.

WEDNESDAY, NOV. 22, 1882.

Is the reader seeking character and success? To find them, he must be faithful to himself, to man, to God, since the history of mankind proves that "the great law of character and success in all things is faithfulness." It is one of the best safeguards to character itself, or against the dangers that beset character; for it makes a good centre about which all high and noble virtues may gather and form a solid, healthy body. "Hath not the Holy Ghost said, 'A faithful man shall abound with blessings?'" He adds a caution specially pertinent to these times, saying, "But he that maketh haste to be rich, shall not be innocent."

Shy, bashful natures are generally supersensitive, and by striving to conceal their bashfulness, they often overact and appear awkward, and even impolitely bold. Writing to one of his former pupils whose shyness made his college associations uncongenial, that distinguished teacher, Dr. Thomas Arnold, wisely said: "It is an immense blessing to be perfectly callous to ridicule; or, which comes to the same thing, to be conscious thoroughly that what we have in us of noble and delicate is not ridiculous to any but fools, and that if fools will laugh, wise men will do well to let them." To this judicious remark it only needs to be added, that the man who is sure of his own integrity and manliness, can well afford either to despise or to totally disregard the ridicule of fools.

Death, when viewed through the mist of distance, instead of being an object of terror to worldly minds, is often made a butt for shallow contempt. But death at the bedside of such men is a terrible visitor. Alexander Pope, in a letter to his friend, Richard Steele, sported with the serious question of dying in this idle style. Said he, "When a smart fit of sickness tells me this scurvy tenement of my body will fall in a little time, I am often as unconscious as was that honest Hibernian, who being in bed during a great storm and told the house would tumble over his head, made answer, 'What care I for the house? I am only a lodger.' I fancy it is the best time to die when one is in the best humor; and so excessively weak as I now am, I may say with conscience that I am not at all uneasy at the thought that many men whom I never had any esteem for are likely to enjoy this world after me." Now, all this, though probably sincere, may be very witty, but when considered as the writing of a man with an immortal destiny before him, it is even more foolish than the speech of the apocryphal Hibernian. It excludes all thought of the relation of death to the future life. It is, no doubt, of little consequence to any man who may outlive him; but what is to become of his own soul, is a question of infinite importance. Heaven or hell awaits every man whom death dislodges from the body. Which he shall inherit, is the greatest of all the problems in human life. None but fools will trifle with death.

"A man's life consisteth not in the abundance of the things which he possesseth," is one of those golden truths from the Master's lips which men are loth to believe, albeit no truth finds more abundant demonstration in their daily experience. In Dr. Whitby's paraphrase it reads, "The comfort of a man's life consisteth not," etc. Without intending it, probably, Emerson furnished a quaint but truthful commentary on the Lord's utterance, when he wrote, "There is a cunning juggle in riches. I observe that they take somewhat for everything they give. I look bigger, but am less; I have more clothes, but am not so warm; more armor, but less courage; more books, but less wit. . . . I want the necessity of supplying my own wants." If the reader needs evidence of the justness of these observations of the Sage of Concord, let him look around and mark the restlessness of the wealthy. They have luxurious homes filled with objects fitted to gratify every sense and every intellectual demand; yet they live in a condition of perpetual unrest. Ennui is their foe. To escape it they are ever on the wing: To-day in the city; to-morrow in the

country. They flit from the mountain to the seashore; from the seaside to the prairie. They visit and revisit distant lands. Nevertheless, like Noah's dove they find no resting-place; but unlike that dove, they do not in too many, perhaps most, cases seek rest in the Ark, which for them is Christ, the only resting-place for souls. They live from year to year ever giving point, though unconsciously, to the Lord's precept, "Beware of covetousness!"

CHRIST'S TEST OF LOVE AND LOYALTY.

It has been noted, in the late discussions upon the question of a second probation, that only those denominations which look upon this world as the only scene of human redemption have any practical interest in the evangelization of the heathen. President Bartlett, in his address a week since before the Congregational ministers, quoted from Dr. Channing as saying, sixty years ago, that on this doctrine rests the whole work of Christian missions. The Universalist and Unitarian churches give practical illustration of this utterance to-day, as they have ever since their existence as denominations—having no missions among heathen peoples.

But the work of Christian missions does not rest simply or chiefly upon a doctrinal foundation. The Macedonian cry of unenlightened men has moved the devout hearts of Christian disciples from the time of Paul to the present hour; but it was not the moral and spiritual condition of the idolatrous Greeks that most profoundly stirred the sensibilities of St. Paul. He judged, indeed, that "if one died for all, then were all dead;" but the conclusion from this premise was, that they which live should no longer live unto themselves, but "unto Him who died for them and rose again." It was not so much pity, or love, for man, although these were not lacking, as it was love for Christ, that "constrained" him.

If there were positive assurances that every ignorant idolater would have another probation vouchsafed to him, or that, in some way, means would be provided to prepare him and take him to an immortal heaven; if no marked success attended the preaching of the Gospel among the heathen, as the enemies of Christianity assert, still the duty and the impulse to continue this work would remain the same. There is a higher and infinitely more persuasive motive. It is constant in its impelling force, and it becomes also the adequate reward for every endeavor, whatever the seen results may prove to be. It is purely the command of Christ that makes this work to be the duty of the church. It is not, simply, what we owe our fellow-men as members of a great common family. It is not merely an appeal to our manhood. It rests not alone upon the obligation to render every one all the service in our power, or upon the golden law of reciprocity—to do to others as we would have them do to us. It rests upon the command of Christ to "go into all the world and preach the Gospel to every creature." It matters not what the difficulties are; how many defeats we suffer; how serious the sacrifices to be made—this is our "marching orders," and it continues "unto the end."

But this does not exhaust the motive. It is not simply a matter of constrained and loyal obedience. It is not entered upon as the Catholic anathemas submitted themselves to bodily scourges, or banished themselves from the habitations of men and all domestic and social relations. It is the involuntary and exulting service of love. Such are both the sense of obligation and the deep affection awakened in the heart of the sincere believer, that it is a relief and a delight thus to offer consecrated labor to the Lord. Paul never knew the exquisite enjoyment which is possible, even in a human life, until he surrendered himself to the Master's work. It overpassed even the instinctive love of life, which is a common human possession, and the natural shrinking from physical pain. He counted not his life dear unto himself, and he gloried in tribulations, also, that he might fulfill the divine mission committed into his hands.

This, after all, is the true test of love and loyalty to Christ. Some personal or selfish motive may creep into almost every other form of Christian duty. We are personally interested and benefited by the church fellowship and worship with which we are connected. Our beautiful temples become our pride and comfort. The pastor we support fully returns all we contribute in intellectual and spiritual culture. The charities that we proffer to call near at hand secure at once upon our ears and hearts the benedictions of those that are succored. But what we give to missions is placed purely in Christ's hand. It is a direct gift to Him—the pouring out upon His divine head of the contents of the alabaster box. Christ receives, in-

stead, whatever we bestow upon others in His name, and grants His heavenly blessing—"Inasmuch as ye did it unto one of the least of these, My brethren, ye did it unto Me;" but a special touch of His hand follows a gift for those that are lost and for whom He died. No one will give generously, in a sufficient amount to feel somewhat keenly the sacrifice, who does not "love much;" and in no way can pure and holy love better express itself than in this heartily offering of personal service or gathered substance to bear the name and knowledge of Christ to the ends of the earth.

It becomes a sharp and decisive test of the loyalty and love of a denomination. It is not elegant and expensive churches, or even well-established schools of learning. All these are indeed symbols of faith, but they may be born in part of human ambition, and do not form the highest test of consecration. In the early days of our denominational life these were absent; but in much temporal poverty, what extraordinary personal sacrifices, of every description, were joyfully made! How eager everywhere, under peculiar embarrassments, were the fathers to preach the Gospel and to build up Christ's kingdom! Now we have men and money, and in the consecration of both, at home and abroad, we find the standard of the loyalty and love of the Methodist Church. Would to God it were higher! It is out of the question to introduce any other measure. A high state of religious profession and enjoyment is not an adequate test. No loud and sonorous profession can take the place of this. "If you love Me," Christ says, "keep My commandments." This is better, as a discipline, than a summer camp-meeting. A hearty missionary meeting, baptized with the Holy Ghost, affording opportunity to consecrate money and self at the same time, is better than going forward for prayers. How much do you love? Let it express itself not simply in singing, "I am the child of a King," but in pouring the consecrated offerings into His treasury.

This is our answer to the sneers of modern mission critics. Even admitting—as we certainly do not—their intimations of the failure of Christian missions, they are divine benedictions upon us. We receive more than our money back in the blessing from heaven that falls upon the gift. The results in no wise affect our duty or our enjoyment of the work. The love of Christ constrains us. He cannot ask anything which it is not a pleasure for us to give. He has made it, who made us, "more blessed to give than to receive."

LESSONS OF THE SKEPTICAL REACTION.

The skeptical reaction has probably nearly reached its end. The results of it can be reckoned up already with considerable accuracy. It has not been anything like so disastrous as the friends of religion feared it would be; and the reactionists have accomplished far less than they promised to do. The complete overthrow of faith was feared on one side, and hoped on the other; but faith will survive in undiminished strength. The reaction has accomplished some evil. A large body of the poorly educated and the ignorant have lost their slender hold on religion; and this dreary result will have some unfortunate consequences for society. It will enlarge the criminal classes; for, among the poor and weak, temptation is always strong—a fact set forth in the prayer of Agur: "Lest I be poor and steal"—and religious beliefs have been the best help of poor weak men resisting temptation.

Apart from this class of facts—those relating to the deluded poor—the evil effects of the reaction are neither large nor momentous in their character. Even among the poor the recovery will probably be more rapid than the sickness. The Salvation Army in London has already enlisted a great body of workingmen who were doubters last year. Among the more thoughtful classes the reaction has met with very strong opposition; and its failure is due chiefly to the resistance of practical and enlightened people who found the new forms of skepticism repugnant to their common sense.

The skeptical reaction has done some good. One of the chief practical difficulties of religious teachers is to be as broad and as deep as their religion is in the Bible. Various forms of narrowness are constantly rising up to fetter the pulpit and offend the instincts of its congregations. These forms of narrowness are not doctrines, but only modes of stating doctrines with the emphasis on the particles rather than on the verbs. In a brainy age it requires good brain to keep free and steady in the pulpit; the task becomes very difficult when a few of

the front pews insist upon pulling the preacher out of balance by forcing narrow interpretations upon both Bible and confession of faith. There is not room here to particularize the points in which Christian doctrine has suffered at the hands of its friends. It is enough to mention one.

The doctrine of probation and punishment has often been so taught as to convey clearly the idea that iniquity is partial and revengeful. Such impressions revolted the moral sense of thousands. That this life is a probation—and the only one known to us—remains an invulnerable doctrine; and its proper corollaries of a future misery that has no ascertainable limit, are equally invulnerable. Neither doctrine depends for its strength upon particles in texts. The sweep of the verbs embraces them. But both doctrines imply much that at one period the pulpit seemed to half forget. They implied that each man of us has here in this present life a thoroughly fair chance for salvation; it may be taken for granted that the pulpit will hereafter take more pains to develop in the consciences of the pews the conviction that the personal chance is altogether a fair one. The consciousness of men attentive to their own experience will be easily made to bear witness to the truth.

The single instance just referred to will suggest to thoughtful readers other cases in which the truth has often been so taught as to convey an error. The careful pastor will find in the quickened and penetrating intelligence of hearers who have read and heard much speculative doubt, a powerful motive for looking at all sides of doctrines, and taking great pains to avoid exaggerating one truth at the expense of another. But the longest lesson of the reaction is that the inward experience of mankind testifies against skepticism. The skeptical reaction of the last twenty years has had powerful forces under its command. It has made science and genius recruits for its ranks; but it could not enlist the heart of man. The evangelical truths driven out of the intellect by force, returned to it by way of the conscience and the affections. The intellect shuddered at the dreary result of a deductive logic, but surrendered to superior force and changed its "yes" to "no;" and the inner man which "consents unto the law that is good," the living heart with its hopes and fears, stubbornly refused to surrender its faith, convictions and self-knowledge. The new skepticism has failed, as all its elders did, because it does not accord with the living experience of mankind, whom you will never convince that their moral shame, and penitential regrets, and guilty fears, are only fruits of superstition. These experiences are so keen and strong that they beat all the logical infidelity out of the field just as soon as they are suffered to act or speak.

If there be one lesson in this reaction more instructive than all the rest, it is the necessity of preaching the evangelical doctrines subjectively—from the side of human experience. The worst sinners have hearts that witness to some of these truths—even the devils believe and tremble. It is this inner truth, confirming the revealed truth—and in a sense interpreting it—that the successful preacher handles with effect. Christianity would have died long ago if its divine Author were not proved to be in it by its faithful description of the living human heart.

BRIEF MENTION.

—Rev. Dr. A. G. Haygood has an excellent, practical discourse in the November *Southern Pulpit*. Its subject is, "Despise not Prophecies."

—All the New England Conferences but one improved upon the preceding year in their missionary collections in 1881; but all fell short of their appointment. Let the present year find us fully keeping step with our sister Conferences.

—At a missionary meeting held at Wellesley College on Sunday evening, Nov. 11, after an address by Prof. Hodgkins, a collection amounting to twenty dollars was given by the young ladies to the Clark University, Atlanta. One of the graduates of Wellesley is now a very efficient instructor in the institution.

—Mr. W. F. Draper, of Andover, sends out his catalogue of valuable theological works in an ornamental cover, containing pictures of the chief educational buildings of that academic town. Students should secure a copy of the catalogue for reference.

—The Roman Catholic Church is on the eve of making two more "saints"—St. Thomas More and Cardinal Fisher. The first came near being one on earth—at least at the hour of his martyrdom for conscience' sake—than some others who have been placed in the Roman calendar.

—The Minutes of the West Virginia Conference for 1882, held at Clarksburg, Oct. 4-9, is a well-edited and carefully-prepared document. We are indebted to Rev. George C. Wilding, secretary, for a copy.

—The New England Methodist expired a few weeks since. Its end was peace. Its remains have been tenderly and honorably interred within the lists of the *Advocate of Holiness*. The mourners were few, and are amply consoled.

—Dr. Studley was warmly welcomed by his many friends during his short visit last week. The death of a respected friend, Capt. Howes, brought him to the city. His sermons at Tremont St. and Newton Corner were greatly enjoyed.

—The Independent sums up the social philosophy of Herbert Spencer, as taught in his late reception speech in New York, in the sentence, "Man's chief end is, to make himself as complete, as beautiful and as happy as he can," and contrasts it with Paul's ideal. "None of us liveth unto himself, and no man dieth unto himself."

—The lectures and a selection of the sermons of the late Rev. Thomas Guard, which have been listened to by large audiences with so much pleasure, are to be published, probably by Harper & Bros.

—The *Newton Journal*, which for the last seventeen years has been a model local paper, has been sold by the remaining partner of H. M. Stimson & Co.—the head of the firm having died some time since—to Mr. Geo. H. Pratt. We trust the paper will be as successful as it has heretofore been, under the new régime.

—The students of Kent's Hill have raised a fine breeze; but no harm has resulted. It is only a lively literary game. They publish and issue the *Kent's Hill Breeze*. Long may it blow "own fame and that of its famous school!"

—An item is going the rounds of the papers to the effect that the Wesleyans were closing their theological schools for a year because the supply of ministers exceeded the demand. It is one of the other divisions of the Methodist family in England, and not the Wesleyans, which has temporarily closed its one institution.

—C. E. Brinkworth, Buffalo, publishes an appropriate and impressive Christmas concert exercise, entitled "Christ is Born," prepared by Rev. W. C. Wilbur. It is for sale by Magee, \$2 per hundred.

—One of the saddest incidents of the late Egyptian rebellion was the murder, by the Arabs, of Prof. Palmer, the accomplished Oriental traveler and writer. He was professor of Arabic at Cambridge, England, and author of the interesting volumes entitled "The Desert of the Exodus."

—The ladies of the New England Conservatory of Music gave a very pleasant reception in their beautiful home on Franklin Square, last Wednesday evening. The institution is now enjoying deserved prosperity, and Dr. Tourjée and his corps of cultivated professors are full of enthusiasm.

—We are approaching the last quarter of our ecclesiastical year in the New England Conferences. Are the times for taking the great collections properly arranged?

—The *Sideral Messenger* for November, the organ of the Carleton College Observatory, Northfield, Minn., has fresh papers on the late comet, on meteors, and on the approach of transit of Venus, with abundant miscellaneous matter.

—The first number of Vol. 6 of the *Magazine of Art*, published by Cassell, Peter, Galley & Co., New York, is out, and is rich in illustrations and papers upon art. Its frontispiece is a beautiful, full-page, colored etching—"Maiden Dreams"—from an original drawing by Seymour. There are two other full-page engravings, with a quaint series of illustrations of two Japanese romances, and other fine pictures with descriptive letterpress. This admirable art monthly is \$3.50 a year.

—The Book Agents at New York have issued a charming little literary holiday gift, in a neat box they send out three miniature volumes, very neatly published, entitled "Gems of Literature," "Gems of Religious Literature," and "Gems of Scripture and Song." These are compiled by our accomplished correspondent of Lebanon, N. H., Mrs. E. H. Thompson, and the work is performed in excellent taste. They form a beautiful present and have a perennial value.

—Mrs. J. Ellen Foster, whose able addresses were among the most effective of the agencies in securing the passage of the constitutional amendment in Iowa, writes a review of the late decision of Judge Hayes affecting the legality of the law, and expresses her strong conviction that the Supreme Court of the State will not "invade the province of the legislative and executive departments of the State."

—If Stephen A. Hodgman, M. J. C., of Philadelphia, were as learned as he is earnest, self-confident and devout, his pamphlet called "Fallacies and Follies of Science, Falsehoods and Fictions of the City," would be his own opinion of it—that it "cuts up by its own sword modern rationalism in all its forms." This, as any one can see, is a pretty big job, but Mr. Hodgman goes at it with his sleeves rolled up and without the slightest misgiving as to the result. The pamphlet has been published some time, but we judge several rounds of rationalistic bitterness still remain sprouting in modern thought.

—The Library Journal for October—the best special periodical for its important field that is published—has an excellent article by S. S. Green on the selection of Sunday-school libraries. It is published by F. Leybold, 13 and 15 Park Row, New York City.

—The very comprehensive and excellent address made by Miss Frances E. Willard, president of the Woman's National Christian Temperance Union, at the ninth annual meeting held in Louisville, Ky., Oct. 25-28, has been published in a pamphlet form. It shows the remarkable breadth of the field of the cause, the earnestness, their great success, their large plans for the future, and the inspiration under which they move. The address should be widely scattered.

—Our excellent Baptist neighbor, the *Watchman*, appears this week with an additional column to each of its pages, without increase of expense to its subscribers. In its handsome type and white paper it makes an attractive sheet to the eye, and with its able editing and rich correspondence it is one of the best religious papers of the land. We heartily congratulate its publishers on the significant evidence it is able to show of its growing prosperity.

—The Wine Question; A Review reprinted from "Words for the New Church, No. X," is an emphatic defense of the use of fermented wines at the sacrament, and of the "heavenly use of wine," that the hearts of the members of the New Church "may give thanks to the Lord with gladness, and that friendship and mutual love may be thereby excited among its members to an even more heavenly activity." That the use of our wines of commerce will excite to greater activity under some circumstances, especially of the tongue, we have not the slightest doubt; but as to the "heavenly" flavor of this excitement, we should have sincere misgivings. The handsome pamphlet is published at the Academy of the New Church, Philadelphia.

—The first formal steps have been taken towards the proposed centennial celebration of the organization of the Methodist Church, and thus weakening the courage of young ministers, their confidence in the itinerancy, and quenching their hopes and aspirations.

—The friends of Philip Phillips will be glad to learn that he will shortly return home. Since last May he and his son have been singing to the English and Continental people with great success. During the winter the Phillips family will make a tour of the West Indies, returning home in April. A collection of their entertainments will be the illustration of their songs, while being sung, by dissolving views.

—A lady of Bath, Eng., 5 St. James Sq., Miss V. M. Skinner, has devoted her leisure hours and her means to write and circulate "Friendly Letters" to different classes of people—to cabmen, policemen, licensed victuallers, railway men, drovers, ministers, military men, prison officers, etc., some twenty or more. These have been very neatly printed by Jarrold & Sons, 3 Paternoster Buildings, London, and make particularly attractive little tracts. They are sold in packages of twelve for a sixpence—twelve cents. Their circulation has already accomplished great good, and affords a ready way of doing good in a very quiet form.

—S. D. Waddy, esq., an eminent Queen's Counsel, and an active and popular Wesleyan local preacher, is the probable successful candidate for the representation of Edinburgh in the House of Commons. He has heretofore been a member. His father was one of the ablest members of the Wesleyan Conference in his day. Mr. Waddy was very attentive and courteous to the American delegation at the late Ecumenical Conference.

—About the best things we have heard said in favor of preserving the present limitations of the pastoral term were uttered by Rev. Geo. L. Culler at the Preachers' Meeting two weeks since. Nevertheless, he did not convince us. The chief point he made was the peril to the itinerancy by the continuing of certain men in city appointments and thus weakening the courage of young ministers, their confidence in the itinerancy, and quenching their hopes and aspirations.

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since in New York and arranged a sub-committee of correspondence with the other American Methodist Churches in this country. Our church in the United States dates back to 1784. A year hence, and she rounds off her hundred years.

—Rev. J. M. Durrell, returning from Palestine, will leave England for home the last week of January. Till that time his address will be, the American Exchange, 449 Strand, W. C., London, Eng.

—The *Sunday School Times* offers its patrons a remarkable list of contributors for the coming year, including almost every eminent name on both sides the water. Dr. Woolsey will continue the "Critical Notes" on Acts, and Prof. Green will furnish them for the Old Testament half of the year.

—The representative Yearly Meeting of the New England Friends, which occurred in Providence, R. I., last February, ordered the publication of an able and impressive report upon "The Traffic and the Use of Opium in Our Own and Other Countries." It treats of its rapid growth in this country, and of the iniquitous course of England in forcing it upon China. It is a useful tract to scatter.

—The address of Rev. Dr. J. C. Hazlett for the present will be Clifton Springs, New York. His wife, who has been sick there for sixteen weeks, still suffers much from nervous prostration, the result of the Southern climate to which she was long exposed, and of a severe attack of the yellow fever.

—Our polite young neighbors, Beale and Becher, on the other side of our stairway, will be particularly happy to converse with any of our patrons whose hand-writing is a sore temptation to printers and a burden to themselves, about their "perfect writing machine." We have a lively interest in their sales to our correspondents. Those who have used these instruments are loud in their praise.

—Sixty-one thousand copies of the beautiful gift volume published by E. B. Treat, New York, entitled "Mother, Home and Heaven," have been issued from the press. The new edition is printed in elegant new type, with an addition of forty pages. It is filled with wholesome and attractive miscellany, covering these tender themes, from the pens of four hundred different contributors. It is finely illustrated, published on thick paper and handsomely bound, making an elegant holiday book, and one of permanent value. It is sold in cloth for \$2.75.

—The Leonard Scott Publishing Co., New York, issue the American edition of the *Watkinson Review* for October. Its articles are always able, covering questions of social science and politics and the speculative theories of the day. In this number we have "River Pollution," "Count Struenese and Queen Caroline Mathilde," "Socialism," "Mrs. Browning's Poetry," "France," "The Jubilee of the First Reform Act," "The British Association for the Advancement of Science," "Parliamentary Proceedings," and "Contemporary Literature."

—The friends of Rev. Dr. A. B. Earle gave him a reception at his home in Newton, on Monday evening, Nov. 13, in commemoration of the fifty-second anniversary of his ministerial work. He is still hale and hearty, as straight as a cedar, and of wonderful power of endurance. His parish has his ministry thousands.

—The powerful sermon of Prof. Edwards A. Park, preached at the ordination of Rev. Mr. Leavitt, at North Andover, a sketch of which was given in our paper, has been published in a neat pamphlet by the Congregational Publishing Society, Boston. It marks an era in the discussion of the question of a second probation.

—Gov. Long writes his last Thanksgiving proclamation, and it is as graceful, as forceful, and as devout as ever. Few public papers of this nature have been more satisfactorily or eloquently written than those of our very popular chief magistrate. Long may his hand preserve his cunning, and may equal success attend him in his new station!

—Rev. H. S. Parmelee, a local preacher in the M. E. Church, who served two years at Enfield, N. H., and of one year at East Canada, died at Omaha, Neb., Nov. 14, of heart disease. Since he left East Canada he has been engaged in Y. M. C. A. work at East Syracuse, N. Y., and left there for the West but a few weeks ago.

—We deeply sympathize with the afflicted family of John S. Damrell, esq., in the death of his daughter-in-law, and especially with the bereaved young husband, Mr. J. E. S. Damrell. Mrs. Damrell was an accomplished woman; a Christian lady of a sweet and attractive spirit. She was a daughter of Dr. Smith, of Brooklyn, N. Y., well-known at Cottage City.

—The papers all over the land are drawing practical lessons from the late political revolution, and are writing sagacious counsels in reference to it. It is labor lost. Politicians never learn lessons, and the people are slow to be taught. What has been, is now, and probably will continue to be, until the millennium. We trust, and suffer, and rebel. Men rise to power, become audacious, and are overthrown. But still the world moves—in circles.

—The friends of Philip Phillips will be glad to learn that he will shortly return home. Since last May he and his son have been singing to the English and Continental people with great success. During the winter the Phillips family will make a tour of the West Indies, returning home in April. A collection of their entertainments will be the illustration of their songs, while being sung, by dissolving views.

—A lady of Bath, Eng., 5 St. James Sq., Miss V. M. Skinner, has devoted her leisure hours and her means to write and circulate "Friendly Letters" to different classes of people—to cabmen, policemen, licensed victuallers, railway men, drovers, ministers, military men, prison officers, etc., some twenty or more. These have been very neatly printed by Jarrold & Sons, 3 Paternoster Buildings, London, and make particularly attractive little tracts. They are sold in packages of twelve for a sixpence—twelve cents. Their circulation has already accomplished great good, and affords a ready way of doing good in a very quiet form.

—S. D. Waddy, esq., an eminent Queen's Counsel, and an active and popular Wesleyan local preacher, is the probable successful candidate for the representation of Edinburgh in the House of Commons. He has heretofore been a member. His father was one of the ablest members of the Wesleyan Conference in his day. Mr. Waddy was very attentive and courteous to the American delegation at the late Ecumenical Conference.

—About the best things we have heard said in favor of preserving the present limitations of the pastoral term were uttered by Rev. Geo. L. Culler at the Preachers' Meeting two weeks since. Nevertheless, he did not convince us. The chief point he made was the peril to the itinerancy by the continuing of certain men in city appointments and thus weakening the courage of young ministers, their confidence in the itinerancy, and quenching their hopes and aspirations.

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while filling subordinate positions. But this occasion of offense exists in another form just as oppressively to-day as if the term were extended. Dr. Kennedy spent his ministerial life in Philadelphia, New York and Brooklyn. Dr. Buckley vibrated for years between Brooklyn and Stamford, as did Dr. (now Bishop) Warren and Dr. Payne between Philadelphia and Williamsburg, and as Dr. Chapman does between the latter and St. Paul's, New York. An interregnum (not always conducive to progress) of three years is needed to intervene, and the pastorate is renewed. In this way all the advantages of a continued term are lost and nothing is gained for the itinerancy.

—Rev. J. W. Waugh, D. D., of the North India Mission, sailed from New York, Nov. 14, in the steamer "Wisconsin," on the way to his field of labor. His address for the present will be Lucknow, India. Dr. Waugh claims mission in 1839, and has rendered eminent service in many ways—the early conduct of the press work, in the educational department, and as presiding elder. He now returns to the field, leaving his family behind for the education of his children. Mrs. Waugh's address is Evanston, Ill. We commend Dr. Waugh, his work, and his family to the interest and prayers of the church.

—The Bishops, says Dr. Foss and Dr. Peck, whose physical strength forbade their presence at the sessions of the General Missionary Committee, were looking well. They complain simply of weariness. They bear heavy burdens of care and travel, and have a lively sense of the criticism of Herbert Spencer upon the overwork of Americans. It is very evident that the Board will require strengthening at the next General Conference, and there is no lack of aspirants. If the choice of the church proves as happy as heretofore, she will have occasion for great gratitude to God.

—It is not on account of our itinerant system that we sometimes lose church members; on this account, indeed, we may lose ministers; but it is the breaking up, at critical moments, of the pastoral relation. It is rare, if this occurs; but there are times when such is the relation of a minister to the work, not on account of superior abilities, but from certain providential incidents or adaptations; if the pastor is removed, a portion of the flock will be scattered. This may certainly, although not so often, occur in the country as well as in the city. We have known marked cases of this description in country churches, when great revivals were in progress as the pastor was removed.

—A delightful episode in college life at Wellesley was occasioned on Tuesday, Nov. 14, by a visit from Miss Emma Thursty and Mr. Max Strakosch. Miss Thursty was accompanied by Mrs. Claffin, to whose kindness the college is indebted for this rare favor. Miss Ida Thursty, and other friends. The reception tendered her in the Browning Room

showed that the modern Sunday-school has gathered into itself nearly all the material and methods calculated to build up the kingdom of Christ in the earth.

Bro. Hurlbut followed with a very practical talk on "The Preparation of the Lesson Book," and then showed his method of conducting a teachers' meeting and brought the points to be made in the teaching of the lesson to primary, intermediate and adult classes. Bro. Pomeroy's sharp arraignment of the foes of the Sunday-school followed, which has been reported previously.

Sister South held a special session for the primary teachers in the ladies' parlor, which was filled with eager and delighted pupils in the art of teaching. Sister R. gained (as she deserves) great praise for her helpful suggestions, practical expedients, and thorough knowledge of the theory and practice of primary work. We do not wonder that her services at conventions are so frequent and desired. Her address which followed was a model of its kind.

Bro. Hurlbut then gathered up the "Weekly Influences," "adverse" and "helpful," offering many wise suggestions and enforcing them with many illustrations drawn from his wide experience. "The Normal Lesson on Bible Geography" was then given, as the chief instructor at Chautauqua and Framingham can do it, to the delight of a very large congregation.

All hour remaining before train time for about twenty-five teachers, Bro. Hurlbut gave, by request, his normal lesson on "The Bible a Divine Book" - ten evidences. The story of the boy whose question led to the preparation of this lesson, will never be forgotten by those who heard it.

The evening found a full house ready to hear a hard worked man deliver an inspiring address on "The Worth of the Minutes." Under various heads, such as "economy of time," "variety of labor," "law of sacrifice," etc., Bro. Hurlbut showed the possibilities for every young person, in the lines of reading and study, to become intelligent and even well educated by improving the odd bits of time. The universal verdict is "grand and good institute," "a real inspiration," etc. Nineteen ministers with their flocks and friends, beside the presiding elder and Rev. J. L. Hurlbut, honored themselves by their presence. Last, but not least, was the exhibition of a set of "review charts," prepared by Prof. G. A. Southworth, of the Franklin Street Sunday school of East Somerville, and kindly loaned by him. They are a marvel of skill, both of the head and the hand. He has solved the problem of "how to conduct reviews." The younger superintendents were greatly interested in them.

J. M. LEONARD, Sec'y.

Lowell, Worthen Street. - The collection for Church Extension, Nov. 5, was \$32 - nearly double the apportionment.

Worcester, Coral Street. - Rev. A. F. Herrick and wife celebrated their thirtieth wedding anniversary on Friday of last week.

Grace Church. - A very interesting concert, Nov. 12, drew a large house, and the religious influence of the exercise, "Why am I not a Christian?" was admirable.

Turner's Falls. - It was "Laura," daughter of Rev. A. W. Baird, who was recently translated to a better land. Her age was 9 years, 7 months and 4 days. The grace of God sustains the mourning family and insures a glorious reunion above.

Marblehead. - This society is making arrangements to pay off its debt prostration for a grand celebration of its fiftieth anniversary next September.

Beverly. - Nov. 5, a very interesting Sunday-school concert exercise, entitled, "Thanks for the Harvest," was held. The decorations were autumnal and very neat. All the exercises, with an address by the pastor, Rev. S. C. Carey, bore upon the subject announced.

Auburndale. - Under the abundant labors of the pastor, a good measure of prosperity abounds. The church has met a great loss in the removal of Dr. Tourjee to Boston. The popularity and genuine success of Prof. Bragdon make Lasell Seminary more than full.

Cochituate. - Rev. F. Nichols is doing a good work. He is held in high esteem by all denominations. He is only the more loved by his own people, among whom are signs of revival.

South Framingham. - This society is coming up. Many moving into the place increase the members, and several have recently joined on probation. Bro. Hoyt is proving himself the man for the place.

Holliston. - The Sunday-school held a very interesting concert Sunday evening, Nov. 5. The church was filled to overflowing.

Southbridge. - Nov. 5, eleven were received on probation.

Springfield, State Street. - At the last communion three were received in full, and three others took their places on probation.

Holyoke. - Fifteen were received into the church Nov. 5, making forty-four since Sept. 1.

Westfield. - A series of extra meetings just closed has resulted in the conversion of more than twenty persons. W. W. Bentley, the singer, has assisted the pastor.

The closing lecture was by the pastor; subject, "Others' Boys and Our Boy."

Thanksgiving will be observed by our churches with a union service at North Main St. Church, and a sermon by A. J. Church, D. D.

If we may judge by the number of conversions reported, the spiritual condition of all our churches is excellent. On the first Sunday of the present month at First Church, five were received on probation and eight into full connection; and at North Main St. twelve on probation. At Quarry St. conversions are frequent, and the attendance upon all the services larger than at any previous time during the present pastorate. There were three seekers on Sunday evening last.

VER.

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Marriages. In East Boston, by Rev. L. B. Bates, Oct. 4, Jas. A. O'Neil and Miss May H. Maynes, both of Winton; Oct. 10, Joseph Tremblay and Miss M. McNeve; all of Boston; Oct. 21, Knott and Miss Louisa Taylor, all of B. J. Oct. 26, Leonard S. Neville and Miss Adeline D. Thompson, all of B. J. Oct. 26, Robert A. Haynes and Miss Mary Thelma Allen, B. J. Nov. 1, Dr. Edwin A. Taylor and Miss Edeline Snow, both of Chelsea; Nov. 8, N. J. Woodall and Miss Susan Phinney, all of B. J. Nov. 11, Charles G. Ward and Miss G. H. Hild, both of New York; Nov. 11, M. McKenzie and Miss Anna Nicholson, all of N. Y. Oct. 11, A. P. Sampson and Miss Elizabeth P. Westlake, all of B. J. Nov. 11, George A. May and Miss Joseph Anderson, both of B. J. Nov. 11, G. H. P. and Miss L. G. H. Hild, all of B. J. Nov. 11, M. Joseph F. Mills and Miss Hannah Hale, all of B. J.

Acknowledgment. We take this method of returning our heartfelt thanks to the friends of holiness in Newtonville and Waverston, and give thanks to Jesus for His great and tender care of us, in supplying our temporal needs by the coming of the saints to our home on Thursday evening, Nov. 9, 1882. About twenty visited our home, giving us a complete surprise, leaving sundry packages, bundles, etc., of necessities for present and winter use, besides an envelope containing upwards of one hundred dollars. They also contributed various little dishes, candles and glass. The time was spent in prayer and praise, with thanksgiving and rejoicing. The occasion was a great refreshing from the presence of the Lord. Newtonville, Mass. F. J. DUDLEY and wife.

CHOICE Winter Overcoats. We have now in stock, and shall continue to manufacture through the season, the same grade of goods in the line of ready-made Winter overcoats that has heretofore proved so satisfactory to gentlemen looking for the best substitute at short notice for a custom-made garment.

We mention some of the fabrics that have been used in making up our present assortment - Scotch black and blue Elysians, from J. & J. Cronin; Scotch extra heavy Diagonals, from Walter Scott & Son; plain and mixed Cheviots, from same; West- of-England Reverses and Plaids, from Marting & Co.; German Elysians and Beavers, from Schindler Bros.; domestic Prizes, in blue and brown mixtures, from Georges River Mills; and black and mixed American Cheviots. Also, a heavy American diagonal overcoating, in black and in Oxford and red mixtures, made specially for our house.

All our ready-made articles may be referred to as being the result of thirty years' experience in making the best goods the market would take, and as being sold at prices sufficiently favoring the buyer. In the line of winter overcoats, selections can be made at from \$20.00 to \$42.00.

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Business Notices.

SARATOGA SPRINGS. DR. STROV'S Remedial Institute, Open all the Year. Location delightful and central. Table and appointments first class. Bath department, complete and elegant, affording the only opportunity in Saratoga for Turkish, Russian, Roman and Electro-therapeutic. Society genial and cultured. Summer resort of many eminent persons for rest and recreation.

IMPORTANT TO THE SICK. A Remarkable Cure - What Medical Skill Can Do in Curing Disease.

WE have often chronicled in our columns the remarkable success in curing chronic or long-standing diseases of Dr. GREENE of 74 Temple St., Boston, Mass., but the restoration to health of Mrs. Mary A. Armstrong we think marvelous, and an event worthy of notice. We speak of this case, as we believe that the sick should be informed where they may be cured. Mrs. Armstrong writes as follows:

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The Family.

CONSIDER THE LILIES.

BY F. A. D.

How may I know that in the Lord
I'm daily growing?
How do the lilies prove their life
Except by showing
More of their blossoms white,
And giving rare delight
In odors flowing,
A gracious growing?

They do not know how sweet they make
The summer's breathing;
They only just bloom out the rays
They are receiving.
So in the garden-plot
Where God has placed my lot,
My proof I'm leaving
If grace receiving.

THE BEST ANSWER.

BY JESSE BURE.

We are constantly hearing people say, "I asked God for such or such a blessing, but have not been answered;" as if there had been a failure somewhere. So, many men and women are looking for signs which will never be given them. They practically say: Give me this, and I will believe; take this evil from me, and I shall know I am healed.

But even if we always knew just what to ask for, were wise enough to pray for the best things, the greatest good would come to us in something other than the bestowment of them. Prayer is "its own reward" as truly as poetry or art. Limiting the large blessing of our Heavenly Father to the narrow arc of our special requests, is, it seems to me, the lowest estimate we can put upon the value of prayer. It would still be the most blessed, helpful and inspiring thing in the world, even though not one of our particular petitions were ever granted. Its benefit lies not so much in our getting what we have set our hearts on, as in the outpouring of thought and feeling into a Divine Ear. The chief efficacy and blessing of this exalted power of the spirit rest in its exercise. When we most use it, we are the happiest. It is the surest, often the only, remedy for the aches and wounds of the heart.

It ought not to be necessary to apologize to the world for the seeming failure of prayer. They who have tried it in its genuineness know it to be all, and more than all, it ever claimed to be. Words cannot describe it fully, but the poor and the humble understand it as well as the high and the great. It is an irrefragable sense of want applying to the only known Source of supply. The mere altar of devotion often gives us serenity and peace, hopefulness and joy, at the moment. Who has not fallen upon his knees, agitated and fearful, anxious about the future or distressed by present trouble, and risen strong, calm and triumphant? Oftentimes the soul is like a conqueror which before was doubting and trembling.

This wonderful effect of offering our requests is the best reply to those who would argue their needlessness, on the ground that God is fully acquainted with our condition. There is no need in His case, but all in ours. The heart is always lightened by the expression of its emotions and experiences. When we have merely told, we are helped. The response of sympathy and comfort is immediate and full. Confiding and entrusting all to the divine Love, a great peace flows into the soul, whose source we need have no question about. This is the best answer to prayer, and the most convincing proof of its power.

If no other good ever followed our prayers than this direct inflowing from the great Heart above, we might rest content. It is an inexpressible privilege to be able to find comfort and relief in our distresses; but the act of trust in a divine Love which genuine devotion implies, has other and more far-reaching results. When we have often been comforted, a fixed habit of confidence is established. The mind is exalted, and we look at life from a loftier standpoint. The spiritual eye gains sharpness and power, like an astronomer's, whose vision becomes keen from much searching among the stars. And when we survey life from an eminence, we are less apt to inquire why our special petitions are not answered. Indeed, we shall often see reasons why ourselves.

But whether they be answered or not, men and women will always pray; not in propriety and ease, perhaps, but they are sure to be in trouble. So mighty is the impulse to look up, somewhere, to somebody, for help, that men often ask when they know they shall not receive. The Catholic masses for the dead have had their origin in this profound instinct of the human heart. The heart must pour out its wants and as-

pirations, and good always comes back to it in the very track of its supplications. And our Father takes good care that there shall be "more to follow."

LETTER FROM SWITZERLAND.

BY ELLEN T. H. HARVEY.

MANNEFORD. Many of your readers have crossed the Rhine, but I doubt if one of them has visited this celebrated place on Lake Zurich and nearly in sight of that mountainous resort.

Do you remember a book published in New York (and I believe also in Boston), with a preface by Dr. Cullis, called "Dorothy Trudel; or, The Life of Faith?" Having read that book more than once, and often given copies of it to others, and finding we were in the vicinity of the locality of the work narrated in this volume, we took steamer from Zurich and came hither—about two hours' sail.

Miss Trudel died twenty years ago, leaving the work in charge of several persons after her own spirit, the chief of whom is Mr. Samuel Zeller. On departing at Manneford, we inquired for him, and had the good fortune to be answered by an intelligent Swedish lady who spoke English, herself a visitor for a similar object to our own. Afterwards, as an interpreter to Mr. Zeller, who speaks not a word of English, and to Miss Nettli Weber, his chief helper, this young lady proved an invaluable assistant to us.

Manneford is a small place, well represented a retired Swiss village. There was very great interest for us in walking about its streets and lanes, up its precipitous heights and down its romantic ravines beside the running brooks everywhere. We saw the people in this way better than by visiting only in large towns, or driving about the frequent places. The old home of Miss Trudel has been enlarged, with several houses and a chapel. By Mr. Zeller's advice, we took lodgings in the village hotel, a little removed from the houses in its care. In this inn were a number of interesting-looking people, whose manners were exceptionally fine.

As verification of this statement, let me give one little example. On the day of our arrival, my companion having occasion to return to Zurich, I dined at the table d'hôte a little later than the other guests. These persons having finished, they rose to leave the room for the arboreal terrace and have coffee. As the three ladies and one gentleman went to the door, each of them turned, bowed to me, and spoke a few words which I could not understand. The two elder ladies were fine women, with white hair, in plain dress. The third was a very handsome lady of about thirty, in quiet black morning. The gentleman looked thirty-five. Afterwards I learned that the elder woman was a Russian baroness, and these were members of her family. She was at Manneford to see Mr. Zeller; but I fancied that the gentleman, evidently the son of the elder lady, was not in entire sympathy with her views. This I judged from meeting them walking together on the lake shore promenade. He was addressing her with eloquent earnestness, though without any French gesture, while she calmly listened with uncovered head, as one on whom the Sun of Righteousness shone and kept comfortable that chilly autumn day, when we could see the snow on the hills and mountains across the lake.

There are persons here in this town to visit Mr. Zeller from a variety of foreign places, which, I am told, is the case throughout the year, though the greater number is in summer and early autumn. For the information of your readers who may not have seen the book alluded to, I will say that this institution is what is called a prayer cure, much, I suppose, like Dr. Boardman's in England, or that of Dr. Cullis in Boston. At present there are seventy persons boarding in the different Zeller houses, all of whom are waiting to be healed of divers infirmities of body and comforted in spirit.

Mr. Zeller is forty-five years of age, entirely devoted to this one work. He has no family, but a sister is his general housekeeper. There are two or three godly women who seem to partake of his gift of healing and blessing the bowed down. We found the house of his and their residence very plain and entirely devoid of any appearance of luxury, or even comfort, as most persons interpret that word. In the small reception-room upstairs where we saw Mr. Zeller, was a writing table with a white cross on the shelf above, and a few books. Another small table was surmounted by a high glass case which enclosed a large volume of most natural aspect, with small birds at the corners. This volume, we were told, was one shot by Mr. Zeller's grandfather when in the attempt to seize his mother, then a little girl, in her father's door-yard. It is preserved as an heirloom in the family.

Mr. Zeller received us with simple, dignified cordiality, not long after our arrival, by previous appointment. He is so beset with visitors that persons often stay in Manneford many days before they can obtain an interview. In reply to some observation of ours, he said that all his work was after the will of God—and he particularly desired our interpreter to make this plain; that he could do nothing except what God permitted; that his own brother had been afflicted with rheumatic gout for thirteen years, greatly drawn in his body, and could get no help. He was sometimes allowed to help others. He then cited two cases of a not long ago occurrence, one being that of an English gentleman who resided at the Cape of Good Hope, who came to Manneford for the express purpose of being healed of a complication of serious difficulties. He remained there but a few hours, went back, and not long after, a letter

came announcing his recovery. Another was that of a woman with a painful cancer. She was entirely healed after about two months, in her own home. In the first case there was a short delay, owing to some sin not confessed and arranged with God and man.

On Sunday we attended divine service in the chapel. The room was filled with a varying company of persons interesting to see, the men mostly seated together in the rear. On a cross of plain wood suspended on the wall back of the desk was an image of the Saviour, not very large, but strikingly life-like. Under this was a musical instrument on which Mr. Zeller played as soon as he entered the place, with his back to his audience. As he is not a clergyman, he does not appear to claim some of the peculiar prerogatives of an ordained preacher. After this he read the Scriptures and then prayed, standing. There was more singing, more reading, and then he spoke on two related texts for about thirty minutes. When he concluded his remarks, three men prayed in German successively from the back of the audience. A short prayer by Mr. Zeller finished the exercises. A large proportion of the hearers remained for another exercise in preparation for the communion, which was to be later in the day. This sacrament is administered by Mr. Zeller.

SCHAFHAUSEN. Remaining here a short time for the purpose of visiting the Falls of the Rhine, some two miles away, we thought we were quite excluded from our familiar world, when a few words in English by a gentleman and his wife opposite us at table dispelled our illusion. Mutual courtesies broke the ice, and we were soon exchanging opinions with the lively freedom of the table d'hôte, evidently to the astonishment of the phlegmatic German gentlemen who were talking in monosyllables over their wine and cognac again.

It transpired that we had just come from Manneford, a place of which our English friends had no knowledge. "I do not believe in modern miracles," said the gentleman very pleasantly, and looking, moreover, as though he pitied the weakness of the woman opposite who emphatically replied that she did believe in modern miracles. He inquired for proofs. I told him I had the testimony of experience. I knew such things were true. They were not very common, I allowed, but still there were cases which might be called miraculous in this our day. He spoke of Mr. Spurgeon. I inquired if he had ever heard him. "No," with a smile of quiet superiority to that supposition. Had he heard Dr. Parker of London? "No, I never hear him." Beginning to wonder if I had not encountered a man who heard no preachers of my Gospel, I said something which caused him to observe, "I never hear any of those men."

A thought struck me. "Perhaps you are a clergyman yourself—of the Church of England?" "Yes, I am." This with a very genial smile. Further conversation elicited the information that he was Dr. Gifford, rector of March-burgh and ex-chaplain to the Bishop of London, and that he is now engaged in preparing literary articles for some church cyclopedia. We then discussed Dean Stanley, Canon Farrar, Canon Liddon, and others, greatly to my interest and instruction. In short, both he and his wife proved delightful talkers, and I have not enjoyed a dinner so well as that, since I left the Conard steamer where five English clergymen were due at our table every day.

There was some contrast between these charming persons and a clergyman of the same church from London whom we found in a hotel away up in the heart of the Black Forest at Freiburg. Around the table of the reading room that evening, where were several English people and two Americans beside ourselves, this man of the austere type announced his mind in ex-cathedra fashion. He said such men as Dean Stanley and Canon Farrar, who disseminated their views which they called "broad" and "liberal," did much evil. It was greatly to be regretted that they placed themselves on such ground in their teachings. A few questions elicited his own formulated faith, from which one of the persons around that table took the liberty to dissent, quoting several passages of Scripture in justification of this heresy. Evidently the clergyman had not been accustomed to opposition, and that by a woman. He writhed in his chair and glanced over his spectacles with a solemn look of anathema anathema to behold. Taking the reins of argument in his own hands, he went on slowly but surely for some time, without letting up for an instant to give the dissenter a chance to get in a word. The first opening, however, was improved with a delight rarely equalled. It was such an exhilarating excitement, up there in the dell of the Black Forest, after going through some two dozen dark tunnels that afternoon; and then everybody around was in such good humor, sympathetic with the discussion!

"You American ladies have a taste for these things," commented an English layman, who had quietly formed me whom I was opposing. "I like to hear it," said he, "but I think he likes his argument well." Certainly! However, it was not for another to judge his heart in its abundance of ill-gotten resource. That he was conscientious in his denunciations, which included the whole Roman Catholic Church, I do not doubt.

It is a source of ever novel interest to find clergymen of the English Church (and we meet many, either tourists or residents in the different towns) in such a critical mood regarding their greatest or best-known preachers. Having heard a remarkable variety of statements from people of that communion, I cannot but conclude that the English Church, or Episcopacy, as it now exists, is the most elastic of all the communions of Christendom. Do they not furnish us a lesson? Is it wiser to copy Cardinal Newman or other thinkers who have de-

parted to other fields of usefulness, or to stay in one's place and keep the pain, if one happens to have a little? Studying that aged prelate's picture in the National Academy of London, I came to the opinion that his weight is seven parts weakness to three of strength. None of us liveth to himself, and no man dieth to himself. In this is the real gist of the matter.

WORDS. A little, tender word,
Wrapped in a little rhyme,
Sent out upon the passing air,
As seeds are scattered every where
In the sweet summer-time.

A little, little word,
Breathed in an idle hour,
Between two laughs that word was said,
Forgotten as soon as uttered,
And yet the word had power.

Away they sped the words;
One like a winged seed,
Lit on a soul which gave it room,
And straight began to bud and bloom
In lovely word and deed.

The other careless word,
Borne on an evil air,
Found a rich soil and ripened fast
Its rank and poisonous growth, and east
Fresh seeds to work elsewhere.

The speakers of the words
Passed by and marked, one day,
The fragrant blossoms, dewy wet,
The baneful flowers thickly set
In clustering array.

And neither knew his word;
One smiled, and said, "Oh, dear,"
"How strange and sad," one said, "it is
People should do such things as this,
I'm glad it was not I."

And, "What a wondrous word
To reach so far, and high!"
The other said, "What joy 'twould be
To send out words so helpfully;
I wish that it were I!"

—SARAH COOLIDGE, in *Congregationalist*.

The Little Folks.

A HAPPY THOUGHT.

"What a looking room!" exclaimed Olive Kendall, as she came in from school and added to the confusion of the sitting-room by throwing her satchel on the lounge. "Why doesn't somebody fix it up?" But no one answered. Only Leila and Nora were there to answer, and both their heads were bent over a geographical puzzle.

Olive threw herself into an easy chair and looked out of the large bay-window. It was pleasant to turn her head that way than to look around the disordered room. She only wished she could turn her thoughts away from the room easily, but she could not so long as that voice kept saying:—

"You know that Bridget is out with the twins, and that Kate is busy getting dinner, and that there is no one but yourself to put the room in order—you and your little sisters. Why not go to work and have a surprise for mamma when she comes in?"

"Leila and Nora, we really ought to fix up the room," said Olive, with a half-yawn. "The twins have scattered their things. Won't you help?"

"In a minute," answered Nora. "We only want a little crooked piece to go right in there."

"Yes," responded Leila, "it's Finland."

"Aren't you coming?" asked Olive, as she hesitated to leave an Afghan. Again the answer was:—

"Just as soon as we find Finland."

Olive looked about the room in a hopeless, helpless sort of way. "With Leila and Nora both in Finland," she thought, "I may as well give up expecting their help. If it were only a game."

She stood a moment in thought. Her face suddenly brightened. She went to mamma's desk and drew six slips of paper, then wrote a word on each.

"Are you getting some tips ready for consequences?" asked Leila, a new interest in her face, as she looked up from the pieces of map.

"No, but you've guessed pretty well," admitted Olive, "for it's a game—a new one."

"A game! A new one!" echoed the little sisters, not only losing interest in Finland, but leaving the whole of Europe fall apart. "Let's play it! I'm tired of this map-puzzle."

"Yes, Olive, tell us how," pleaded Leila, and then she helped with the room. "We only will," said Nora. "I don't know that you'll like the game," said Olive, "but I'm sure that mamma will."

"Then we shall, of course," said Nora, very decidedly. "Let's begin it now."

So Olive laid the slips on the table—the written slips downward. Then she said:—"Now, we are to draw in turn the names of the countries. Nora looked at the different pieces of paper, put her finger on the last, and then suddenly changed her mind and took the one nearest her."

"Don't look at it yet, Nora," said Olive.

"Oh, I shall certainly look, if Leila doesn't hurry," said Nora, excitedly, shutting her eyes very tight, but soon opening them and saying: "Is there a prize, Olive?"

Olive nodded.

"Then we shall, of course," said Nora, very decidedly. "Let's begin it now."

azines and papers laid together, after which Nora stood off and viewed the effect with such satisfaction as almost to forget the smaller table.

She was reminded of it, however, by Leila, who was flourishing a duster about as she went from one chair to another, fastening a tidy here and shaking up a cushion there, until she was ready to say: "The whole eight are done."

"I've finished, too," said Olive, as she brushed the hearth and hung the little broom at one side of the open fireplace. "Now, we all draw again."

Nora chose quickly this time, and went right at her work when she saw the word "Mantel," hardly hearing Leila say "Don't forget to look up."

"Well, what do you think of the game?" asked Olive, a while after, as, having left the room to put away her school-satchel, she returned and found Leila and Nora putting the finishing touches to their tasks, and rejoicing over the finding of Finland in mamma's desk.

"Why, we think it a great success—don't you, Nora?" And she now went to work to fix up the room, as she didn't know the name, added Leila, laughing.

"Here comes mamma up the walk," announced Nora from the bay-window.

"Well, don't say anything, and see if she notices the room," suggested Leila. Mamma came to the sitting-room door, and looked in. No wonder she smiled at the picture. The room a model of neatness, the winter's sun streaming in at the window, the fire crackling on the hearth, and three faces upturned for a kiss.

"So Bridget is home," said mamma, in a tone of relief, as she glanced about the room. "I left her getting rubbers for the twins, and feared she wouldn't return till dinner-time."

"She isn't home, mamma," said Olive, while Nora and Leila exchanged happy glances, and Nora kept her mouth from saying (though she said afterward she tried hard not to tell):

"We fixed it, mamma. It's Olive's game!"

Then, of course, mamma had to hear all about it, and papa, too, when he came to dinner. Otherwise he might not have brought up those slips of red card-board that he did that evening, nor have seated himself in the midst of them all, and said:—"Now, I propose we make a set of cards in fine style," as he proceeded to write on each the word that Olive or Leila or Nora would tell him.

And now, what shall we call the game?" asked papa, with pen ready to put the name on the other side of the six bright cards.

"How would the 'Game of Usefulness' do?" suggested Olive.

"Or 'Daily Duty'?" put in Leila; for we've promised to play it every day."

"Wouldn't 'Helping Hands' sound well?" asked Nora, and she probably agreed upon that, for, when Nora went up to bed, one of her plump hands held the new cards, and the name that mamma had proposed was written on each.

"I wonder what the prize was?" she asked Leila the last thing that night.

"I guess it must have been mamma's smile when she looked in," said Leila.

And was not that a prize worth trying for?—St. Nicholas, for November.

THE LITTLE COMFORTER.

I have a little comforter
That clings upon my knee,
And when I'm lonely and possible
Whens things go wrong with me,
She never is the one to say,
If you can't do it, don't try;
More careful and more sensible,
This thing had been foreseen."

She never is the one to say,
If you can't do it, don't try;
More careful and more sensible,
This thing had been foreseen."

She never is the one to say,
If you can't do it, don't try;
More careful and more sensible,
This thing had been foreseen."

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to buy a mule, telegraphed him: "Dear friend: If you are looking for a No. 1 mule, don't forget me."

Little two-year-old went to church for the first time, and the choir were in a high gallery, with a clock on the front. "What did you see at church?" asked uncle, when he came home. "I saw some folks sing, up on the clock-shelf."

.... A young gentleman who was pledged to take a young lady to a party remarked to her on the afternoon previous to the event, that he was going home to take a sleep, in order to be fresh. "That's right," she replied; "but don't sleep too long." "Why?" he asked. "Because," she answered, "I do not want you to be too fresh."

.... The other day a pompous little fellow at a dinner table was boasting of the great men with whom he was intimate terms. He was in constant correspondence with Longfellow, had lunch with Tennyson, was on friendly relations with the Prince of Wales, and, in short, knew everything and everybody. At length a quiet individual at the far end of the room broke in on the conversation with the question: "My dear sir, did you happen to know the Siamese twins?" Our hero, who evidently had a talent for lying, but no real genius, at once replied: "The Siamese twins, sir? Yes, sir, I became very intimate with one of them, never had the good fortune to meet the other."

.... Lieutenant: "John, I have noticed for some time that my shirts always come from the laundry one week too late. How is this?" John: "Excuse me, lieutenant, but your shirts are always so clean that I think it pity to send them to the laundry, and so I wear them another week."

.... A noble part of every true life is to learn to understand what has been wrongly done. Around us ever lies the enchanted land, in marvels rich to think our own sons displayed; In finding there are all things lost and found; In losing there are all things lost beside.

.... Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and of God's goodness. —Hugh Miller.

.... Our friends often need the perspective so necessary to pictures, in order that they may show to the best advantage. —B. M. Prince.

.... One adequate support For the calamities of mortal life, Existence is one only—our belief That the procession of our fate, however Sad or disturbed, is ordered by a Being Of infinite benevolence and power, Whose everlasting purposes embrace All accidents, converting them to good.

.... Life has no smooth roads for any of us; and in the bracing atmosphere of a high aim, the very roughness of the path stimulates the climber to steeper and steeper steps, till that legend of the rough paths fulfills itself at last: "Perseus adorns"—over steep ways to the stars.—Bishop Doane.

.... Certainly all the "pretense" prayers must go among the eternal rays. Like many letters which never reach their destination, many prayers have to be marked "misent," or with some other fatal brand, and consigned to oblivion. Sometimes prayers remain unanswered because they are not directed right. Got addressed to the audience. Other prayers get lost because they are "unavailable matter"—prayers whose answers might gratify us, but would fall disagreeably on the ears of our neighbors—and so are denied passage through the divine channels, as sharp-edged tools, corroding acids, explosives, and the like, are not allowed in the mails. No legally "stamped" sincerely directed, and well-meaning prayer is ever lost. The answer may be delayed, but the prayer is "on file."—Selected.

THE UNNOTICED BOARD. When passing southward, I may cross the line Between the Arctic and Atlantic oceans, I may not tell, by any test of mine, By any startling signs or strange commotions Across my track.

But if the days grow sweeter, one by one, And e'en the icebergs melt their hardened faces, And sailors linger, basking in the sun, I know I must have made the change of places Some distance back!

When answering timidly the Master's call, I passed the bourne of life in coming to Him; When in my love for Him I gave up all— The very moment when I thought I knew Him, I cannot tell.

But, as unreasonably I feel His love— As this cold heart is melted to overflowing— As now so dear the light comes from above, I wonder at the change—and more on knowing That all is well.

—Selected.

Week of Prayer for 1883. Sunday, Jan. 7.—Sermons: "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all." (1 Tim. 2: 5, 6.) Monday, Jan. 8.—Praise and thanksgiving.

Tuesday, Jan. 9.—Humiliation and confession.

Wednesday, Jan. 10.—Prayer for families.

Thursday, Jan. 11.—Prayer for the church universal.

Friday, Jan. 12.—Prayer for the nations.

Saturday, Jan. 13.—Prayer for missions.

Sunday, Jan. 14.—Sermons: "Looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." (Titus 2: 13.)

TORN AND HEALED. BY E. C. CHERRY, M. D.

"Let us return unto the Lord, for He hath torn, and He will heal us; He hath smitten, and He will bind us up; He will heal us, and we shall live in His sight."—Hosea 6: 1.

Though smitten the heart, and rent the mind, And anguish deep the spirit feels, The Lord himself the wound shall bind, 'Tis He the bruised spirit heals.

As stands the rock alone and bare, Careless of storm and summer's flame, Nor heeds it all the tender care, That would its barren waste reclaim,— Till in its sides deep rifts are made,

Which foster seeds of fertile showers, And on its top there soon is laid A wealth of green and corn of flowers,— So is it with the human heart,

Which never felt a crushing blow; It dwells but as the stone apart, And cannot sympathize with woe.

Yet when it breaks with utter grief, And then is healed by gracious hands, Then sends it forth the stalk and leaf, Till all in verbal beauty stands.

So learn of Christ. To earth He came The fiercest shafts of sin to bear, And then to man announce His name, And show to all a brother's care.

Thus now our dark He turns to light, And swift the oil of joy will give; So shall we walk before His sight, And in His glorious presence live.

THE HOLY GHOST. The revival in the Cincinnati Methodist church—has resulted in 2,128 conversions and about 1,000 probationers.

